

1072

6.

The Spiritual Intruder
UNMASK'D:
IN A
LETTER
FROM THE
ORTHODOX
WHITE-CHAPPEL,
TO
Mr. SHIPPEN.

R.
K.

Mark the Devils with Bloodye And New Fynes
And new Lyes have faken Hies ! Whiche
Who In thy Shins is stung The Blood of
the Lamb of the New Testament. Isa. 2. 13. &c. Then
answred St. Matth. 7. 2. Why Gadde Thee, so
and dont to Change Thy Way? Isa. 2. 36.
Why sanctifie Thee Thy Self? Ps. 52. 1. Show Me
Thy Path without Thy Works; And I will shew
Thee My Path By my Works. St. Jam. 2. 18.

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ERRATA.

Page 3. l. 27. dele so §. p. 7. l. 23. for Belies r. Consider; p. 9. l. 15. lego Distructive; p. 20. l. 15. ter us r. There was; p. 21. l. 8, and 9. put Unrighte the Blackest Characters; p. 26. l. 20. after Press r. v. p. 30. put the 2d Hand a Line Lower; p. 32. l. 11. About; p. 33. l. 3. r. as we are; p. 34. for Epitome Distich; p. 35. l. 4. after Especially r. In the Caled p. 40. l. 18. r. Function; p. 58. last line after Verbilays; p. 63. l. 18. for Pronounces r. Denounces; l. 1. l. 3. after Everlasting r. Punition; l. 7. the Mition; p. 83. l. 20. for their r. Pour; p. 53. l. 11. what do you think r. What Notion have you; l. 11. Sin r. Guilt; p. 105. for Nest r. Next; p. 108. l. 27. Precepts r. Precepts; p. 109. for it r. am; p. 110. for your r. their; p. 119. l. 11. for Infidels r. Infid; 235. l. 27. dele by; p. 139. r. Anti. p. 136. for he By; p. 138. l. 9. for Where r. Were.

THE PREFACE.

IT IS not that We would Offer to make Apology, for the Plainness of our Un-Artificial Stile, or the Freedom we have taken to Represent the Truth of our Oxevance, Naked as it is, In the following Remonstrance; For, we have, on the other Hand, been Industrious to Imitate the Παρονοια that Boldness of Speech, which our Holy Fathers us'd In The Simplicity of the Gospel-Phrase; And, more Particularly, That of our Blessed Lord Himself, In His Address to That * Generation of Vipers Warned to Flee from The Wrath to Come; And to Bring Forth Fruits Meet for Repentance.

* St. Matthew 3. 7, 8.

We

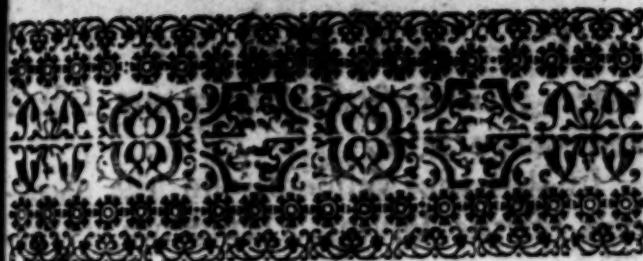
iv The PREFACE.

We are also sensible that there are Many Incorrect Escapes that have Made their Way thro' the Press, such as Those subscribed in the foregoing Errata; But we do not Concern our selves, about our own, or our Printer's Vindication, that our Matters have not Appear'd in A more Beautiful and Agreeable Impression, Because we Best Assured, that Every Honorable Reader is, Already, Furnish'd with Sufficient Reasons, at least, In our Behalf, that there is no Present Necessity, for us to Harangue upon Excuse of this Nature.

We therefore Excuse our selves Only to Dr. Welton, that We have Presum'd to send This, into the World without his Approbation, or Even His Knowledge; which we Beseech Him to Impute to our Zeal, for our Souls Interest, In The Cause for which he Quitted with so Christian, and Invincible A Resolution. May God be for Ever, His Support and Comfort.

All we shall say, or Will. Besides, it, that Every Soul who Professes our Profession, will be In Earnest, and Be True to The Truth, to Justice and Righteousness, His Religion and His God. For Ever, and Ever. Amen.

The



THE SPIRITUAL INTRUDER.

SIR,

THE Scisms and Rents, by which our Spiritual Kingdom is so miserably divided against it self, as they are an infallible Token of its Ruin, and that it cannot stand, if they continue; so are they no less a Sign, and, as a Beacon, set before us, to warn us of the Evil; that we may consider our Ways, what we are a doing, and return to God; thereby, if it be possible, to prevent that total Overthrow and Confusion, which must needs ensue,

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where-

where-ever these *Destroyers* are foster'd
and encourag'd.

In this the Wisdom, and the Goodness of the Divine Providence are *Conspicuous*, in respect to every *Ecclesiastical*, and, indeed, *Civil* Community in the World.

For all *judicial Punishment*, altho' it necessarily attends, and makes up the Retinue of Transgression ; yet it has a *Voice* also, and is a perpetual *Call to Consideration* and *Amendment* ; especially, since the severest *Sentences* of God, and the most fatal Denunciations of his Vengeance against any apostatiz'd People, are equally *Conditional*, as his Promises and Blessings are, to a Righteous Generation.

The distressed Condition, therefore, of the Church of *England*, our dear, languishing Mother, who is struggling, as it were, for Life, and under the most fatal *Symptoms*, from the Wounds she has receiv'd from *Without* ; but more from the deep and desperate Stabs she has been pierc'd with, by those of her own *Family*, bespeaks our most sensible Antipathy and Concern.

For

(3)

For when we look into our own wretched State, and the Circumstance of our Souls under Her present Dangers and Decay; The Spiritual Famine that seems to be drawing on, and the want of that Divine Nourishment, that Bread of Life, and that living Water (which only can proceed from her) if it should please God, because of our National Apostacy, to remove her Righteousness and Light from our Eyes! These are Considerations of so very moving and almost desperate a Nature, that, in the Anguish of our Souls, and in Amaze, we cannot choose but, tho' late enough, to look about us, and to search into the occasion of these great Judgments of God upon the Earth; that we may Wing away, and Fly from the Authors of this Divine Indignation upon us; and cry mightily to God against them.

There has been for some time a Recrimination between the Clergy of the Church of England, and Us of the Leis, upon this sad Account; which of us has been so Perfidious to our Supreme Bishop; which of us has most

Betray'd the Cause of God ; In which we do not dare to *justify* our selves, God Almighty forgive us ! We have err'd and strayed from our Great Shepherd's Fold ! Neither will we judge; for there is One that judgeth, even God; neither will we presume to determine, wherein * the Dignity of the Priesthood is dishonour'd, which is greater than either that of Kings or Emperors, and equal with the Dignity of Angels ; But we will mourn before our God ; And we will complain in, the depth of our Affliction, because The Nearest of our Relations, the Children of our Mother, Her very † First-born, have join'd with * Aliens, and Strangers to the Common-wealth of our Israel, to Tear and Rent into Her inmost Bowels ; Because the Clergy of the Church of England, (that originally Pure, and undefiled,) The Men of God, whom the Great Bishop has entrusted with the Care of his Elect, and into whose Hands He has committed all

* See Dr. Colet's Sermon to the Convocation, the
Dean of St. Paul's. Anno Domini 1511.

[†] Heb. 12. 23. * Eph. 2. 12.

his Churches Treasures, and her Rich Dowry ; Her Honours, Privileges, Immunities, and Divine Ordinances, Ennobling them therewith, and Raising them thereby to a State Higher than the Princes of the Earth ; and yet These very Sons are become *Bastards*, and *Illegitimate* ; They have cut themselves off from Her *Affinity* by *Schisms*, and renting and dividing themselves into many *Factions*, and *Parties*, and different Interests, to the Inevitable Ruin of this *Holy Family and Household of God* : This is our great Complaint ; and what we Appeal against to God, to Angels, and to Men, and call *Heaven and Earth to Witness* against them, upon the Account of it.

For this is a Concern in which we ourselves are the most nearly related ; Because God, who has revealed to us the Certainties, and the Glories of a future State, and a better Life hereafter, has settled an Oeconomy in His Church here, and appointed *Rulers*, and Spiritual *Pastors* and *Governors*, over us, to Rule, and to *Conduct*, and *Guide* us Right, till the Course of our Obedience shall

be finish'd, and we drop down in Peace into our Graves ; And there is, we are assur'd, an invincible Necessity of our Obedience to their *Spiritual Injunctions* ; The Penalty is *Damnation*, if we separate our selves from the *Communion* and sacred Guidance of that *Rightful Pastor*, whom God has Empower'd, over us, by the Laws and Direction of his Holy Gospel.

The Complaint therefore that we make is, that there are so many Pretenders to this Holy *Principality* and Evangelical *Dominion* over us ! We can owe our Spiritual Subjection but to *One* ; and all other Communion is *Sin* ; May God direct us in the *right Way* ; out of which, we are lost ; and yet, without the Divine Assistance, and the most impartial, and sincere Endeavors, it will be very, very Difficult to find it.

For how can it otherwise be supposed, that *we* of the Laity, whose indispensable Duty it is, to follow our *True Shepherd* ; to know his Voice, as the *Voice of our God* ; and to give up our selves to be conducted, by him, to those *pleasants Pastures*, which Christ has provided

for his Flock, should distinguish the *True Fold* from the *Wild*, when there are so many *Wolves* in *Shepberd's Cloathing* !

You know, Sir, how the Clergy of the Church of *England* are divided at this Day ; how far distant they are in their Opinions, and in their Protests, and Recriminations, against each other : One sort of them are *thorough-pac'd*, and have given up *theſt God*, and *themselves, and all things Sacred*, that are entrusted with them, into *probane Hands* : Others, like *your ſelf*, with an *awkard Compliance*, are swallowing the Poyſon which you would be thought to know to be ſo, and to abhor it : But yet you swallow it, for the ſake of a little *thin Leaf of Gold* ! You know it to be Poyſon, but yet you will take it, for the ſake of the *Plumb*, the *sweetneſſ* of the *Vebicle* in which it is wrap'd up, althoſh you die for't ; if at leaſt, you believe that you ſhall die ! And ſo you are Dragg'd, like a Bear to the Stake, and yield up your Conſciences and your Souls, to the *Scorn* of *boneliſt Men*, and the *Triumph* of Devils ; and, if your Greater God, your Interest, did not pre-

vail, *What you would not, that you do;*
 And thus you become, when understood,
 a *Solecism to your own Profession*; *Ra-*
negades to Christ, and Traitors to your
Trust; the *Scorn of the Profligate, and*
the Abhorrence and Abomination of your
God.

There is a Remnant left of another Principle and Practice, Not of such as call themselves of the Church; and would be *Distinguish'd* from the professed Set of Prostitutes, and who, yet, for the sake of a little *Preferment*, comply with what they profess to Hate, as impious and Abominable; And practise those things, which they would be thought to Abhor; But such as rather choose to part with all their worldly Comforts and Enjoyments, and suffer themselves to be *Sack'd, and Plunder'd, and Seque-*
ster'd, of their Rightful Possessions, than
join themselves in Affinity with the Peo-
ple of these Abominations, Or mock their
God with impure Worship, and a Schis-
matical Communion.

These are some Instances of the flagrant and consuming Heats and Animosities among the Clergy, with which the Unity

Unity of our most Holy Church is violated, and the Body of our Christian Community torn asunder ; from whence we find *Altar* set up against *Altar* ; and a Vicissitude of *Anathema's*, and *Curses*, and bitter *Railings*, mutually sent, and thunder'd out, on every side, against each adverse Party : And we could mention many more, in Point of *Catbolick Doctrines*, and the very *Fundamental Articles* of the *Christian Faith* it self, even to their *Blaspemming* of the Ever-blessed, most *Holy*, and *Undivided Trinity*, as well as these of our unhappy and destructive Schisms and Divisions, which our present *Usurpers* of the *Apostolick Principality*, having given themselves up to the Allurements of this present *World*, have indulg'd, and countenanc'd, for a certain Reason, rather than discourag'd or suppress'd them : For you know, Sir, if you know any thing, how to point out with your Finger to some of the *Brotherhood*, in whose *Communion* you join, who are * *false Teachers*, privily bringing

* 2 St. Peter 2. 1.

in these damnable Heresies, even denying the Lord that bought them.

But the Business we are now concern'd in, being to find out the right Way to our Salvation ; by continuing in the true Fold of the Great Shepherd and Bishop of our Souls ; the Difficulty that lies upon us, and the chief Occasion of our Complaint is, how we shall go to Work, amidst all the Irreconcileable Distraction of those who have taken upon them the Holy Mysteries, and to be our Guides, to Conduct us to our God, and to give us the Pledges of Life ; to which of these divided Shepherds, to which of their opposite Altars we shall go, where we may be sure to meet with the true Successors of the Gospel, and eat the Bread of Life.

For we are assured, They cannot be all in the Right ; There must be some, of them, whose Communion is Sin, even a Sin unto Death ; who are going in the Way of Corah ; who have separated themselves in Schism, which, if the Word of God be true, as it is, and more firm than Heaven and Earth, which shall melt away, is a Gilgul unto Damnation :

nation : And, therefore, God forbid, that we should join our selves with These, or with You, if you be of that Number ; Because, tho' you should then be *Guilty of our Blood*, and God will certainly require it at your Hands ; yet, if you are come among us with the Guilt of *Cozah* upon you, we are sure, that, by communicating with you, we shall *Perish* with you : For God not only smote *Cozah*, that Ecclesiastical, *Sacrilegious Minister*, who set himself up, in the *Ministraton* of the *Priest-hood*, against *Him* whom He had appointed into that Office, but the *Vengeance* of Heaven reach'd to every Soul that join'd with him.

It is therefore of the *last* Importance to every Soul of us, whose Cure you have presum'd to take upon your self, to enquire, in the first Place, which of these different Communities, now *separated* from each other, charging each other with *Scism*, is in the Right ; which of them it is, (for there can be but one, to preserve The Oneness, The Unity of this mystical Body of Christ,) in which the Ordinances of the Gospel are

ate administered in a pure and effectual Manner? For out of This, neither the Body nor Blood of Christ can support us, nor wash us; nor none Other of the Divine Dispensations be given to us so as to Profit with; so that, while we are separated from this Only Authorised Corporation in Jesus, our *Baptism* is no *Baptism*, and all our *Sacrifices*, offered up by a Schismatical, *Un-Orthodox* Administrator, Our Eucharist, Our Prayers, Our Oblations, they are so far from being *Acceptable*, or *Prevailing* with God, that they are an *Aggravation* of our *Guilt*, and the Divine Displeasure; Instead of being a *sweet Savor* and a *Perfume*, they are the *Incense of Sinners against their own Souls*, and an *Abomination unto God*.

Having therefore, as it behoved us, examin'd into the Truth of this Matter, we find it Clear, as the Sun in its Meridian, that the *only True*, and *Orthodox Communion* is to be enjoy'd under Those, that *Body of Confessors*, the *Spiritual Governors* of the *Church of Christ*, among us, who are now under *Persecution* and *Sufferings*, for the *sake of Christ*

and His Righteous Laws ; who, at the Expence of the Goods and Comforts of this Life, are maintaining the Primitive Doctrines and Discipline, according to the Faith and Oeconomy of the purest Ages of the Christian Rule and Government ; who are going still * *In the old Path, and the good way, that they may find Rest for their Souls.*

This last Argument, is the Infallible Proof that *They* are in the Right ; and consequently that it is in their Communion alone, and under *their* Spiritual Guidance and Direction, Their Baptisms and Consecrations of the Sacred Symbols ; and their Absolutions, and Prayers, and Blessings, that we can possibly come at These blessed Effects which God has Ratified in Heaven, from the Mediation of his Faithful Ministry.

Their Sufferings, indeed, are a strong Testimony of the Sincerity of their own Belief and Conscience ; that they believe the Doctrines which they suffer for ; and that they love God better

* Jeremiah 6. 16.

than the World : But their Doctrines and Principles themselves ; The Antiquity, the Purity, the Infallibility, and Demonstration of them ; These are the Evidences, This the Strength of the Orthodoxy of their Communion, and the Indispensible Obligation upon every true Christian Believer *not to forsake their Assemblies* : Whereas all the other Classes of *Sects* and *Parties* among even Those, who assume to themselves the Title of Church-men, *more Sublime* and *Pure* in their Principles than the common Herd, have a Tincture in them of *Poyson* ; A *base Alloy*, that depreciates, and corrupts the Truth and Orthodoxy which they pretend to ; They have a Mixture of *New* and *Strange Doctrines*, or, rather, of the *old Gnostick Leaven* in them, which indulges them, upon occasion, in the most Un-scriptural Practices, such as those of *Resistance* and *Rebellion*, when it suits their Purposes ; and the most shameful *Compliances* with what *themselves call Sin*, whilst they are doing Preference, and submitting to the *Laws of Man*, in Opposition and Contradiction to the *Immutable, and ETERNAL LAW*

of God. So high do they soar in *Profession* and *Pretence*; so low do they sink and grovel, in relation to *Truth* and *Practice*!

Whether you your self, Sir, are not One of the most remarkable Instances of this mere *Varnish* of Religion, that, perhaps, ever pretended to so lofty a Strain, in the Orthodoxy of the good old Church of *England*; And at the same time fell, and sunk so deep in the Works of *Anti-christian*, and gross *Darkness*, we have more Reasons than one, to be very Open and Impartial in our Enquiry.

For you have set your self up, amongst us, under such mighty *Show*s of a strict Adherence to the Principles of Equity and Honour, and a true Christian Charity, that, to do you Justice, if you can maintain your Profession, we must pay you *double Measures* of that Reverence, and Honour, which your Holy Function and Access unto us justly claim: But, on the other hand, if, it should appear that you have thrust your self in upon us, as a *sacrilegious Usurper* and *Invader*, who, by mean

Arti-

Artifices, and a most Unwarrantable Violence, against the Laws and the Will of God, have depriv'd us of our Rightful Minister, and jostled your self into his Place, to set up a Mock-Communion amongst us, without the Efficacy and Sanction of the Holy Ghost, which invalidates every Ordinance you pretend to, if this be the Real Truth, and All that you have said in Vindication of your Intrusion shall be proved to be Mere Fiction, to delude, and to deceive us, and to be our Ruin; Then you can expect no less than our just Abhorrence and Indignation at what you have been contriving, and so dishonourably and unworthily brought about; And that we should Protest against you, and renounce all Communion and Concurrence with you, in your Abomination: And that whoever has any regard to Justice, or Charity, the Doctrines of the Church, or his own Soul, being let into the Secret, and true Spring of your Motions towards us; the way, by which, you came in, and the dreadful Consequences of your officiating among us in Holy Things, as if you were the Overseer for our Souls;

Souls ; whereas, not the Holy Ghost, but your own Sin, has made you so, must, with us, in Duty, Disclaim, and utterly declare against All your Pretended Sacrifices and Mediation for us. This, Then, we shall be bound, In Conscience to declare ; Because, if things be so, you have done very wickedly and Unjustly ; you have injured Our Father, and wrong'd our Souls ; you have, as an Enemy, smote our Shepherd, our true Pastor in Christ Jesus, whom God has commanded us to Reverence ; And we must Obey Him, and Pay our Spiritual Allegiance to Him ; and Communicate Only with him, as our Spiritual Embassador from Christ ; and Receive his Absolutions and Benedictions, which we know, and we Trust, will Rest upon us, when we can be so Happy as to meet with them, tho' we shall Now, be scattered ; because you have smote Him !

But, before we Enter upon the Main Point, we take notice of your Conduct in the smaller Matters of your Address, upon your first Appearance in White-Chappel.

The Speech you made to the Curate, at your Pretended Induction

C upon

upon your meeting him in the Vestry, was not at all Becoming, if it be true, that you began after that manner which We Heard: Did you tell him, the first thing you said to him, that He had ~~New~~ Got a New Master? If you did, your Words began with a smatch of Prophane in them! And we are offended at them; for Is This, Sir, Language Becoming a Divine to a Christian Priest? Had you Ever Read the Venerable Collier's *Essay On the Office Of A Chaplain*; Or The Late Divine Dr. Hickes's *Solemn Discourse, On The Dignity and Honour of The Christian Priesthood*; you would have known how to express your self with a more Diferent Respect to the sacred Fundim of your Spiritual Brother. * But the Children of this World Exercise Lordship.

Really, Dr. Skippen, you Began but very Indifferently; for tho' Possibly such Freedoms, In Sacris, might be Answerable in *Brazen-nose*; They are, By no means, Quadrant with the Character of An Overseer of Souls: Micah would

* St. Matk 10. 42.

have taught you better, who stiled not himself, his *Levite's Master*, but call'd his *Levite*, to be to him * *A Father, or A God.* We are scandaliz'd at such Reproaches upon your own Order ; 'tis not the way of *High Church* thus, we had almost said, to *Blaspheme* : This is the Language of Whigs and Atheists, to Vilify and Debase the Character of God's *Priests*, by calling them *Servants* and *Sub's, &c.* — But you are a *High Church-man* !

Another Remarkable Instance of your Imprudence, upon your first Visit, was the Flourish you made, thro' the Parish, by a Noise of the Bells, and the Entertainment you intended : We could not have Believed you so weak in Respect to your Own Reputation and Interest, had we not been convinc'd, as we were, that those Ringers were your Mercenaries, and that you Paid them for their Noise ; for, Besides your Breach of the Canon, Hereby, which Requires only the solemn Toll of a single Bell, even upon the most Right-

* Judges 17. 10.

ful and Canonical Induction ; Could your Own Understanding Possibly suggest to you, that such a Triumph, on such Circumstances, would Gain your Prudence, Reputation, or oblige ? Could you imagine that we, who have been Wedded to a Minister for Twenty Years together ; To his *sound Doctrine*, and his friendly Conversation, could be pleased to hear him Rung out of the Parish with a Peal ? We concluded that the *Enemy* had done This, And that it might be the effect of a *whiggish Bravado* ; but it could not enter into us, till we were otherwise inform'd, that *any Gentleman* could act A Triumph of such a Nature ; much less that a *Priest*, especially one that professed *High Things*, would have Encouraged, or Abetted a Rejoycing and Insulting over the Ruins of an Oppressed Brother, and a Distressed Family.

You might easily have concluded what the Effects were of such extravagant Beginnings, when you had the Mortification to find, that notwithstanding your Messages among us, not One single Prisoner, who has the Character of a Good Church-man, but *Despis'd* your Pro-

Proceedings, slighted your Entertainment, and shun'd both That and your self.

Which put you upon another Stratagem, to soften our Resentments against the Violence and Vain Glory of your Attachments to us ; And you had no other way to do that, but by adding Untruths to your Rapine : For Works of this Nature can never Remain single, nor possibly be supported, at least under any tolerable Colour, without a continued, and additional Confederacy of New Guilt ; You had therefore nothing else left you to disguise the Impious Injustice of your Usurpation, than by varnishing it over under the Mask of a Generous Intention of serving the Distressed, By keeping out Others worse than you.

And to this purpose you have made it your Business to disperse Reports A-broad, and Instil into our Minds, " that " you came not hither to serve any In-
" terests of your own, so much as to Be-
" friend an Oppressed Family ; for that " you have a Plentiful Estate and In-
" come, already, which has put you A-
" bove the Thoughts of Mean and Mer-

" cenary Designs ; that you would not
 " for the World, have taken
 * 15 " Any * Advantage against Dr.
 " Welton ; But that if you had
 " not Enter'd upon the Living by Insi-
 tution and Induction as you did, the
 " Benefice would have Laps'd into Other
 " Hands ; And that it were Better, &
 " you thought, that You should take it,
 " than that It should fall into the Hand
 " of the Government ; That you
 * 15 " bad + endeavoured to Prevail
 " with Dr. Welton to take the
 " Oaths ; Nay, that when you found Him
 " Inflexible, as to That, that you had
 " made Offers to him of Allowance, which
 " he Rejected in a Passion, &c.

These, Sir, and more, you know ve-
 ry well, are the Stories, which you
 would Palm upon us for Truths ; There-
 by to Palliate a Certain Affair you are
 now engag'd in, which is too Deformed
 to Appear in its Proper Colours, and is
 not so very consistent with your High
 Church Principles as to justify you,
 especially in your Triumphal Flourishes
 upon your Publick Entry among us.

They

They had, 'tis true, This influence upon Us, that we began to look on you as a more Moderate Sequestrator; who had consider'd what was done in this Case, during the Rebellion of Forty Eight; How the Plunderers, under That usurpation, were appointed by Oliver, to Allow the Third Part of the Deprived Clergy's Income of their sequester'd Livings, towards the Subsistence of their Families, who were not, In those Days, Involv'd in the Parliamentary Determinations against the Non-complying Delinquents; but were suffer'd to live upon the Moxel which the Cromwellian Commisseration had Reserv'd unto them.

We did suppose, Sir, that under your New Province of Ecclesiastical Plunder, you had Inform'd your self into the History of your present Undertakings; And found out Presidents for the Bounty you Intended; And therefore, tho' you had Resolv'd upon't, and Actually Perpetrated your Resolution to Rob your God in His Tythes and Offerings; And usurp'd upon the Impropriation of His Appointed Priest; yet, out of mere Com-

miseration to the Family of the Deprived ;
And Because you would be Thought to Do
something *Notable* and *Worthy* of the *Pro-*
fession of a *Hig Church Complyer* ; You
have made it your Own Endeavor and
Engag'd *Mercenary Fellows* to Declare
what Mighty Overtures you haye made
Dr. Welton ; what Great Promises, and
(if any Man Living, after what you
have already done, can possibly Believe
you) what Extraordinary Deeds you In-
tend towards Him.

You know, Sir, that things of this
Nature are not Now, as they were in
Cromwel's Days ; But that the poor In-
nocents, *Children of a Year Old*, are Com-
prehended in the Guilt of their Malign-
nant Fathers ; They are All to suffer, as
Popish Recusants, from the *Infant* in
the *Cradle*, to the *Priest at the Altar* ;
There is no *Third Part* of the *Divine*
Income Allow'd to them ; Upon which
Account we were glad to hear that You,
out of your Honest and Generous Dispo-
sition, did Intend something to Dr. Wel-
ton's Family ; some Charitable Pitt-
ance out of his Own, or Rather, of
what

what you had Purloin'd, out of God's
Exchequer.

However, This was Something, had it been True, which would have Argu'd in you, *a Heart of Flesh*: But alas! This Candle of yours was soon put Out; And these Snares, which you have Planted with so much Craft and Artifice, to catch us into a Belief and Good-will towards you, are Discover'd and Broken.

We are now Undeceiv'd and convinc'd, by as plain Demonstration as ever was given to prove the Truth of a Matter of Fact by; that all these fair Speeches you have been making to us, Relating to your Pretended Friendship, or Overtures of Kindness to Dr. Welton, are nothing more than a mere Shadow, and as Literal Falshood as ever proceeded out of the Mouth of a Man.

And indeed, the Demonstrations which we shall Alledge against you, Are; in many Instances, of such an Unusual, and so Aggravated a Nature, that it would be difficult to guess, whether Mankind, when they shall come to hear the Truth of your Story, and see how you have jump'd at once from the Pinnacle of High-Church,
into

into the deepest Guilt of Sacrilege and Sequestration, (which is the most malicious Force of Anti-christ,) what Poor and unmanly Methods you have taken to Undermine and supplant Dr. Welton; and what Unbecoming, yea what wicked Untruths you have made use of, to Dab over your Usurpation by ; It will be Difficult to Determine, whether the Honest and just Part of Men will be Affected, in the View of these things, with a Greater Compassion of Dr. Welton's Case, who has been so Foully treated by you; or Indignation, Dr. Skippen against you, who have pursu'd a Clergy-man of your Own Order, in so Designing, so Uncbaritable a manner ; And that too under the Pretence of Friendship and Service.

This will be seen at large in Dr. Welton's Case, now in the Press, Publish'd according to True Matter of Fact ; to which are only added the Arguments, with which Dr. Welton had instructed his Council, by a Practitioner in that Court, whose Integrity and Capacity are a Security to the World, that nothing can be Impos'd upon them by Him, but the Very Truth.

We

We shall therefore meddle no farther in that Matter, than as it concerns Our selves, Our own Souls, in Respect of the Dangers of our Communicating with you.

And certainly, if you have made your first Entry among us, with your Lips so full of Deceit ; If you Prophecy False Things to us, with your First Breath ; How can we believe, you are an Ambassador of Christ to us ? Or that you have any Message at all, to deliver to the Faithful ! But that you are, on the other hand, A False Messenger of a False Christ ; That Your God is not Our God, Because you begin your Pretended Mission among us, not with the Breath of the Holy Ghost, nor the Simplicity of the Gospel, but with the Ministration of Untruth !

And that too in such a Manner, in so large and unlimited a Strain of it, that it might justly Raise our Scorn, as well as Indignation against you ; And if our Deplorable Condition would allow an Answer to you, with the least Levity in it, put us upon saying that you are, In more Respects than one, a Principal of Brazen-nose, with a Corinthian Forehead.

For

For, Sir, from whence else could you Pretend to Impose upon us after this Manner? that *you came not Hitler to serve your own Interest, but to Befriend your Brother and his Family, in his Distress!* And that *you would, not for the World, have taken Any Advantage against him!* You, that have been so precipitant, in your Persecution of him! You, that have pursu'd him, with the Malice of an Anabaptist, and the Fury and Conscience of an Independent! You know, Sir, that when you would have persuad'd Dr. Welton into a *Resignation*, that you pretended to the same Principles of Honour, and of Conscience Then; But when the Doctor came to *Try* you, and to *sound the Bottom of your Sincerity*, How Pitifully and Shamefully you shusled with him; and shew'd your Intentions to have Nothing in them, but a little Froth and Outside Pretence; You Remember when, upon your Mighty Overtures of Friendship and Kindness for his *Distressed Family*, He was so Affected and Charm'd with what He then concluded to proceed, from a kind and honest Nature, that he receiv'd them with all the Instances of Acknowledgment;

ment ; He thank'd you for your friendly Intentions, and Bless'd God for you ! And did assure you, that of all Men Living, if he must be separated from his Church by violent Hands ; If it *must needs be so*, It would be a Comfort to him, under that Affliction, that *you, Rather than Any Other*, if you could Comply with the Hard Terms Requir'd, should take the Concern upon you.

And he acquainted his *Best Friends*, with what you had said ; Who found out a Mean, whereby it was in your Power to have prevented the Violences of *any other Intruder* into Dr. Welton's Parish ; at least for *some Tears*, and continu'd him in his *Right* of Possession of his Living, against any other *sacrilegious Invader* whatsoever : And that was by Entring into a *friendly Debate* with him, By which you might have Prolong'd, and, without any *Detriment*, either to your *Conscience* or your *Purse*, Protracted the Time of his said Possession, without Any danger of the *Lapse of your Presentation* ; for that *nothing is more certain and effectual*, than that Rule in the Law, that says *Pendente Lite Nullus Occurrit Lapsus*, viz. *Presentationis ad aliquam Rectoriam, &c.*

&c. In Ecclesia ; which implies, as we are given to understand, that so long as you had thought fit to Pretend to a Title and Presentation to Dr. Welton's Living, let it be upon any Account whatever, whether of taking the Oaths, or any other, you were in no hazard, in the World, that you should lose the Benefit, or Prerogative of your pretended Presentation.

But when the Doctor made this Motion to you, and told you he was advis'd by them Learned in the Laws, to do it, you was in the greatest Confusion imaginable ; and when he told you, that he would enter a Caveat against you, you Reply'd to him in " a great deal of

" Passion and Warmth, that then, i. e. if
 " be offer'd to oppose You h
 • ~~if~~ " That, or any other way, that
 " You would concern your self no
 " farther with White-Chappel ; for that
 " you valu'd not the Living, only to
 " Sette him ; that you had enough
 " without it, and would not lef
 † ~~if~~ " sen your Character upon any
 " Account ; † whereas, if the
 " Doctor should put in any Caveat, The
 " World would think, you came in by
 . " for

" Foxible and Indirect Means, which
" would be a Dishonor to you ; And a great
deal more to this Purpose ; which soon
convinc'd the Doctor what your secret
Design was, and that you was Hungry
after his Bread, instead of having a Real
Intention to do him any Service, which
it was in your Power to have done ;
And therefore he did Enter his *Caveat*
against you, and Resolv'd to take the Ad-
vice of his Friends, who, by these Pro-
ceedings, Perceived what little Sincerity
there was in all your Flourishes, and
specious Pretences.

There is one Instance of your Fraud
against the Doctor which is very Re-
markable ; and that is, that all the
while you was undermining him, under
the most solemn Shew of a compassionate
Concern for him, even at that *very Time*
when you so openly declar'd that you
would not meddle or be concern'd with
White-Chappel without his Consent, but
let the College present whom they would ;
(these were your own Words,) unless
the Doctor desir'd you to take it upon
you for his sake ; at this *very Time*,
when also " you ask'd *Leave*, as you pre-
" tended

" tended to do, of Dr. Welton, and wh
 " ther he would agree, that you should
 " send to the College for a Presentation;
 " for that (as before) you would not do
 " it without; and you said, that one of
 " the Gentlemen who must sign it wa
 " Fourscore Miles distant, and therefore
 " it must be sent for by the next Post,
 " or otherwise it could not be return'd
 " before the Living was * laps'd, (that
 " was always your Pretence, but your
 " Appetite to supplant a Brother was The
 " Meaning of your Hast,) and that the Col
 " lege would certainly send for One with
 " out you, unless you thought fit to a
 " cept of it; and that you could not Pre
 " vent That, therefore you left it to Dr.
 " Welton to Determine, whether you
 " should Write by that very Post, in
 " order a Presentation to be got ready,
 " which you said, would cost you about
 " Five Pounds, or thereabouts, but you
 " would not value that, so it might
 " serve the Doctor; Now, Sir, let the
 whole Earth be Judge of your Pretended

* These Words were spoke March the 20th, 1715.
Friend.

Friendship and pious Intentions to serve Dr. Welton, when we declare it to be Fact, and are assur'd that, all this while, you were *abusing* the Doctor; for you had the very Presentation it self, at that Instant, in your Pocket, in your own Possession. You dare not, Sir, deny the Truth of this; for it is register'd against you *here*, as well as before God; and any Person living may convince himself of it, from the * Date of your pretended Presentation, now in Doctors Commons, which was sign'd in your Behalf, at least a Fortnight before the † Caveat was ever mention'd or enter'd against you; And had you not employ'd one to appear and manage for you, Who for his ~~Huge~~ Capacity is Remarkable to a Proverb; he never could have blunder'd so as to have expos'd your Principality after this manner; but, He has fully answer'd a Description of that pleasant Poet, where he says,

* Dated March the 3d. 1715-16.
† Caveat enter'd March the 21st. ditto.

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*The Cause be to the Tryal puts,
But cannot plead it for his Out.*
Virg. Trav. by Mr. Cotton.

He has Blunder'd most egregiously; otherwise he never would have transmitted you, Thus, upon Record, as one of the most especial Instances of *Sincerity, Friendship and Honour*, that the Age can produce; not to mention anything of that *Charity and Plain-dealing*, So Very essential to your *Sacred Function*. You have indeed out-done the Old Epigram upon this very Subject.

Tuta, frequensque via est per Ami-
(fallere Nomen;
Tuta, frequensque licet sit via; Or
(men beha-

Which we take to mean this in English

Under the Mask of Friendship to be

Is a too frequent, too successful Way,
But still the frequent and successful

Is monstrous and superlatively ill

And Vile indeed it is ; nothing but the meanest groveling Spirit could be capable of such poor Contrivances against a sinking Family, especially of one Clergyman against another.

But let us no longer Expostulate with you, as a *Minister of Gospel-Truth*, as one in the *High Order of a Priest*, or as a *Christian*, upon this present Topick ; Christianity defies the Alliance of such perfidious Deceit ; and human Nature even abstracted from the *Softnesses* and *Impressions* of Education would shrink from and avoid, What may so justly be termed *Barbarous* : But you have introduced your self to us, as a Person Born High and bred up in all the Advantages of a liberal and polish'd Education : What use you have made of those Advantages, in other Respects, is not our Concern at present ; But, by your last Proceedings, you have not only *Blemish'd* that Education which should have dispos'd you to a gentler and fairer Converse, especially with your own sacred Tribe ; but have poison'd even The Blood you boast of, and acted a *Part*, which shews you *Degenerated* and *corrupted* in *That* also.

D 2

We

We have heard, Sir, that you have a Relation in the World, **Eminent in Quality**, a true **Patriot** to his Country, who has, with a *generous* and *Gallant Resolution*, oppos'd that *Torrent*, of *Theism and Destruction* that is breaking in upon us : We Believe this to be true; and if it is, O ! What a *Corruption* have you thrown into his *Blood*, by this *Stain* upon the *Honour* of your *Family*: And given him a *Wound*, which must Pierce him *Deeper*, and create to him more *Pain* than if a Son of *Belial* had *stab'd* him to the *Heart*.

But, to follow you in your Proceedings, and trace you in the *extraordinary Instances and Methods* of your pretended *Friendship* and *Kindness*; no sooner was the *Caveat enter'd*, than you threw off your *Mask*, and all your Professions and Speeches vanish'd into *Smoke* and *Nothing*; Then you began immediately to shew your self in your *proper Colours*; insomuch, that we are told, there has not been such an Instance of expeditious Malice from one Clergy-man against another, no not since the *Beginning* of the *Revolution*: You know, Sir, with what

precipitancy you drove, like *Jebu*, to divest our Pastor of his *Right*; that you were so far from shewing him Any Countenance or *Favor* in this Affair, in answer to your Pretences to him all along before, that you wounded him, as we Lay-men call it, *disbonorably* and *cowardly*, and by Ways *beneath* the Character of a *just Man*; you did not dare fairly to Encounter, nor stand your Ground like a *Man*; notwithstanding you had *All* the Strength, Impartiality and *Equity*, of the Revolution; the great Learning, especially in Ecclesiastical Affairs, as well as the Honour, Candour, Integrity, Courage and Honesty of the Good *Bisbop*, to assist you; whereas Dr. *Velton* stood alone, having nothing but the naked *Truth*, and his *Just Title* for his Shelter: And, alone as he was, he Defy'd you at your own *Weapon*, and would have Conquer'd you, had he been allow'd the common Privilege of your *Laws*.

But you Knew your own Weakness too well to stand to a fair Trial of the Cause, even upon the common Methods of Determination, by those very *Laws*

upon which your pretended Presentation was founded, and laid Claim : For, your Busines was to Undermine where you dared not to Attack ; And without any Regard to Right or Wrong, to turn out an Honest Clergy-man, and get into his Living : Tell us, Sir, if you can, was it not so ? What else could you mean by the Hurry and Precipitancy you us'd, and by riding Post, and so basly to Deflower our Church with a Rape ? What could you intend else by leading your Adversary *in the Dark*, so as you did ? And in By and Untrod Ways ? Sometimes pretending, your Bishop was to be present, and then, he could not come ; and this you pretended time after time, till you was ready to give the fatal Stroke *in the Dark*, and commit the Murder.

Was it ever known, that in a matter of so great Importance as this was of Dr. Welton's, that a Hearing should be forc'd on, and pretended to Be, so often, during the time of a *Cartation*, and out of *Term* ? A Time set apart by the Law for Recess ; a loose and unbending from the

the *Fatigue of Busines*, that those Gentlemen, by whose Labors and hard Study in the Laws, the Common Rights of Men are defended, should be allow'd a Vacancy from their Fatigues, to Refresh and prepare themselves for the Pleadings for which the proper Terms and Seasons are appointed; but you, Sir, was in too much haste to value *Rule* or *Term*; whether *in Season* or *out of Season*, *Just* or *Unjust*; That was not your Busines; but to be at the Fleece and the Plunder, and to Rob the Church.

Your Bishop else would never, out of the common Course of Pleading, have oblig'd Dr. Welton *Twice*, during the Vacation, to Provide his Council to come to a pretended Hearing, as he did; so that the Doctor was forc'd to give those Worthy Gentlemen, who had undertaken his Defence, the Trouble of Two Journeys, Entirely upon *his Account*; the one near *Fifty Miles*, and the other at least an *Hundred*.

This, Sir, we all agree, was what you and the Good B——p thought impracticable; but you was deceiv'd; They were both Gentlemen of Worth and

Honour ; and they saw the very Bottom of your *Designs*, in persecuting one of your own Order at this *unaccountable Rate* : They were, Both of them affected with a *Generous Indignation* and *Disdain* ; And in the Warmth of *That Resolv'd*, that no Difficulties nor *Adversy ObstruEions*, which they saw laid in their way, should prevent them from defending the Rights of an *insur'd Clergy-man*, *Oppressed* and insulted, *contrary to all Law and Justice*, by — you know whom, Dr. *Skippen*, but Especially *your self*.

And it was observ'd, and *Complain'd of Then*, as a just Reflexion upon such *varicating Complyers*, and to the *Scandal of the Faction it self*, “ that *A Dog will not devour a Dog, nor any Savage Beast another of his own Kind*; But, “ *the Reproach of Christianity, we see One Clergy-man is Hasty and Hungry to Devour Another.*

Thus you have been Instrumental to throw *Infection* about, and to spread a *Contagion* and a *Plague*, that has the Effects of *Poyson* in it, to *Envenom* and *Corrupt* the very *Character* of that Holy

Doc.

Order, which you are *Dignify'd* and *Distinguish'd* by : You see how *That* suffers by your perfidious Prostitution, to the desire and Appetite of unjust Gain.

But you *Animated* the *Zeal* and *Kindled* a *Religious Fire*, in these *Patrons* of *Justice* and *Humanity*, against you ; And by your too fond and Over-weaning Indulgence of your *Ambition* and *Covetousness*, which had carry'd you on to such unusual Measures against Dr. *Welton*, you Gain'd him *Friends*, who, for *bis own Sake*, and in *Abhorrence* of the *Injuries* he was like to sustain by your *Unjustifiable Precipitancy*, resolv'd to Plead his Cause in Opposition of all your *Confederacies* against that suffering *Man*, which could not *Dishearten*, nor Abate their *Zeal* to his *Assistance*.

And They will not fail of the *Glory* of it in this *World*, and the *Blessing* of *God*, for assisting the *Oppressed*, in the next.

Upon which Occasion, we cannot but take notice, on the other Hand, and indeed it is with the Greatest Concern we do it, what *Infamy* Sticks Close to your *Abettors*.

It

It was with the greatest *Abhorrence*, we beheld *your Counsellor Phipps*, (*Sir Constantine* you call him) engaging Himself in so foul and dirty a Cause ; to call it no Worse : A Gentleman who had one while, Gain'd such a *Character* in the World, as a *Friend to the Good Old Church of England* ; To *Truth, Righteousness and Honour* : It Amazed Us to see Him *Pleading* against *Justice*, and *Defending* the *Cause* of an *Usurper* ; Insomuch that one Gentleman, then in the Court, a true *Member* of the *Church of England*, as By *Christ Establish'd*, observing our Surprize, took Occasion to say, that for his Part indeed, He was sorry to find *Mr. Phipps*, (*your Sir Constantine*,) so *Engag'd* ; but, that it did not much *Surprise* him ; when he Remembred the Story of *Sir Constantine*, as he call'd him, *in Ireland*, where, in direct Opposition to the Opinion, and *Merciful Disposition* of a Right Reverend Prelate, by his *single Breath*, Consign'd *Three poor Innocents* to *Die*, for no other *Reason*, at least, which He (*Phipps*) gave for it, but that the *Vogue of the People* was so strong against them.

Upon

Upon which the Good Prelate, with
 an unusual Transport of Abhorrence re-
 ply'd upon him ; Sir, " If the Vogue of
 " the People is to prevail, to the shed-
 " ding of Innocent Blood, where shall
 " we find a Friend, to support the Truth !
 " Pray, Sir Constantine, what must have
 " Become of you, so lately, had we not
 " Resisted the Vogue of the People a-
 " gainst you : Which was a sufficient
 Reprimand : But it did not Prevail. His
 single Voice carry'd the Dead Warrant
 against them, and they were Executed,
 and their Blood spilt. The full Account
 of which lies now ready for the Press,
 with Substantial Testimonies and proper
 Reflections.

" And, after This, can you be surpriz'd,
 " when you find the same Person going
 " on in Greater Lengths, even as you
 " see him Now ? And from shedding
 " the Blood of Man, to dip his Hands
 " in the Blood of his God ! And with
 " the same Bloody Hands reaching out,
 " and pretending an Act of Parliament
 " against the Gospel of Christ.

For, 'tis but a pretending to One, at
 the most, what he offers in the Behalf
 of

of Dr. Shippens Mock-Presentation, or rather, a *False Gloss*, that he would put upon an *Act of Parliament*; And nothing more. And by this *Querk* of a **Law**, this **Famous Counsellor** proceeded against the **Rights** of Dr. Welton; Alledging that, by a late *Act of Parliament*, the *Living* of *White-Chappel* was *vacated*, ever since the Twenty Third of *January* last; Because Dr. Welton had not taken the *Oaths* required in that *Case*, and by that *Time*, which, had not *vacated* the *Living*; Because, you had not proved it to be so; for That lay upon you to *Prove*, and make Appear, as a **Demonstration**, before you could pretend to a *Vacancy* of the *Rectory* of *White-Chappel*: For, tho' that *Act* may say, that unless an *Incumbent has taken the said Oaths by that time*, the *Living* of such *Incumbent* shall be, *Ipsa Facto*, *Void*; yet that *Ipsa Facto* does Certainly *Imply*, that such a *Delinquent has not, Actually taken the said Oaths*; which lies upon the Plaintiff to make out and *Prove*; *No Person being oblig'd, by any Law, to Accuse Himself*; and, therefore, it rested upon you,

you, to have Legally Prov'd, that Dr. Welton had not taken the said Oaths ; which you never Attempted to do, but still insisted upon your **Sacrilegious** Pretensions against him.

And this is what his Learned Council pleaded against you : And which has been since **Perverted** to a **wrong Sense**, by some notorious **Shufflers** in a **certain Cause**, who would not, **Themselbes**, Add a **Mite**, out of their own Store, tho' it were to Ransome a Kingdom ; or join the Strength of their **Little Finger** towards **i** : But yet set up for Judges to **Censure** the sincerest **Endeavours** and **Steadiness** of Others : Who cannot Allow to just **Men** their **Faithfulness** and **Integrity** ; but by **Malicious Turns** and **Fetches**, Traduce the **Best**, of Mens Actions ; Let every **Tree**, Dr. **Skippen**, be known by the **Fruit** it bears ; we will undertake, for Dr. **Welton**, that He only pities the **Envy** and **Wicked Malice** of such **Talking Pretenders**, who would so fain Rob him also of the **Hacked Glory** of being Undone, for **One** of the **Best** and most **Glorious Causes** in the **World** : Who **Repine**, and Cannot Bear to al-

allow Him the Honour of having paid so Great a Price, and shewn so much Courage against the Temptations of this World, and so Faithful a Religion to the Will of God, as to chuse to Part with All He had, Rather than to give up his Conscience, and Sacrifice his Belief, as you have done, against All your most Notorious Detractors and Protests to the contrary. But All This may find A Place to be discuss'd more at Large in a little Time.

At present, 'tis necessary only to Observe, that the Honourable Mr. Hungerford was in the Right, to insist upon a Point of Law, that Dr. Welton was not included under the Penalty of the above-named Act, till it had been prov'd against him, that he was A Delinquent, and to be Escheated, upon a plain Conviction : For the Point was Not, whether he had Really comply'd or not; but whether it could be prov'd against him, that He had not done it; which you never pretended to do, otherwise, than by Asserting, in your Allegation against Him, that He was A Popish Recusant Convict ; But, it ought to be Register'd against

against you and your Council ; that, when Mr. Phipps came to Plead for you, He never Insisted upon your Allegation, which was the Cause he came to Plead there : No ; He drop'd That Entirely, and never Insisted upon One single Article in it ; but Ran away from it, as a Thing that had no Weight or forcible Objection, In Law, in it ; And He Began a New Article, of his Own, Relating, as has been observ'd, to the Act of Parliament, of which there was not one single Word in your Allegation ; so that had his New Article been True, [redacted], yet, in Point of Law, it was nothing to the Purpose of the Cause that was to be pleaded at That Time. For it is an undeniable Maxim in the Law, that, in Point of Practice, *Ubi Incipit Accusatio, desinit Inquisitio*, which we take to be, that wheresoever an Allegation is Lodg'd against A Defendant, and the Court is Met and Ready to Hear, and the Council Begins to Plead, In the Common Course of Pleading, There shall be No New Matter insisted on ; But, instead of this, your famous Counsellor Threw Aside your whole

whole Allegation, (as said before) what He insisted on, was Entirely ~~for~~
 Matter, of which there was Not One Syllable in the Allegation it self, and consequently it was Impossible Dr. Welton should be Prepar'd, or Instructed by his Council to Plead against it, having never met with it before. This was your Justice, Dr. Skippen, This was your Justice and your Kindness to Dr. Welton ; who can the World say to This, when they come to see it ; But that you are A ~~Common~~ Revolutioner, and that you have, in your Immortal Glory Prov'd your self in the most Modern Sense, A Common Professer and Champion of Liberty, of Property, and Moderation ? Yea, then you have Exceeded and despis'd the beautiful Constraints of Legal Method and Justice ; And that, even upon Revolution Principles, you are An usurper and Invader of the just Rights of Another ; And you have Committed A Crime and A Violence upon Dr. Welton's Prerogative ; and are Guilty of his Blood.

And therefore in Truth, what did it signify to Plead ? Dr. Welton was to be Condemn'd, Deposi't, and Executed ;

The

The Bishop was Resolv'd not to Hear the Cause of his Clergy Pleaded : There was a Ceremony to be pass'd, And He Committed the Hearing to a Lay-man, In the Great Affair of the Cure of Souls ! The Lay-man heard the Hear-sy, And the Bishop heard the Lay-man ; and in that Extra-Judicial Manner, He gave Dr. Skippen his Instruments of Institution and Induction In a Corner. And This is the Glorious and Christian Conclusion of all your Honourable Intentions to serve Dr. Welton. ---- Let God be Judge.

According to the * Rules of Church Government A Chancellor is allow'd to Hear, and even to judge In Matters of a Less Eminent Sense, as the Canonists Observe ; But in those of High and Important Concern, such as that of Deposition of a Priest from His Cure of Souls ; Certainly, No Bishop would trust his Conscience with another Man's Ears, or his Crafty, where the Souls of Men are at Stake upon his Determination.

* Clergy's Vade Mecum. Page 246.

When A Bishop is Ignorant, and Absolutely Unlearned in these Matters, (as you know very well, Dr. *Skippenn*, There may possibly be such in the World,) In such Cases, it is the Duty of A Chancellor to be present with, and assisting of such an Ignorant Bishop, In What is the Law and Canon of that Church, in which He Presides as a Judge and A Governor; But Let him be never so Uncapable, the Tenderness and Regard that's due from a Spiritual Father to his Children, would suffer, that He could not suffer Any of Them to Perish, without the most Convincing, Ocular, Auricular, Evidence of the Mortal Crime, for which so Dreadful a Sentence should be pass'd against them: None but a Step-Father would be so Harden'd against all Relation to his Clergy as to Act Otherwise.

But this is Dr. *Welton's* Case; First, Dr. *Skippenn* Appears against Him for not having Taken the Oaths; To which purpose he Exhibits An Allegation Against Him, In which He Alledgedes that He had a Copy, of a Copy, of a Copy, of a sort of a Certificate against the said Doctor; But,

But, after all the Shufflings and Roundings that He made, to Vex the Doctor, to Perplex the Cause, and to Dishearten the Doctor's Council ; Up Comes Mr. Phipps, His Abettor in the Wrong ; who, instead of Pleading to the Allegation, threw it quite Aside, and started Another Story about *Ipsa Facto*, and the Twenty Third of *January*, of which there was not one single Syllable mention'd in the Allegation ; so that, if it had been True, it was not in the Least under the Cognizance of the Chancellor, who sat Then, as Judge, unless they had Begun Again and Brought it into Another Allegation.

And all this while the Good Bishop never so much as Once was Present to Hear Right and Wrong ; But, Because the Chancellor Heard, that Counsellor Phipps had Heard, that Dr. Skippen had Heard, that Dr. Welton had not taken the Oaths, of which there was not One Little prov'd against him ; the Bishop Depriv'd Dr. Welton of his Living without a Sentence ; And out of some private Book and Corner of the Earth, sent away Dr. Skippen A Sequestrator to thunder upon White-Chappel !

So that in A Matter of so great Consequence, the Bishop did not Allow to Dr. Welton, the Common Privilege that the Laws of his Country Allow to a High-way Man An House-breaker, or a Murderer, to whom the Pains of Death are *Ipsa Facto*, Due ; For, By the Laws of the Land, 'tis Murther to Execute A Murtherer before he has had a fair Trial, Conviction and Sentence, pass'd against him ; Whereas, In the Case Before us, Our Spiritual Father has been Executed without Any fair Trial, without Conviction, and without a Sentence ; And You are the Executioner to Complete the Murther.

Let any Spiritual Brother, in the Church of England, but make This his Own Case ; Here is A dignified Clergyman, who has been Twenty Years in Possession of a Living ; who by the Evidence of A false Brother, turn'd Informer, is Prosecuted, with a Resolution to Seize upon his Possessions, and Dispossess him of his Flock ; And A Bishop without so much as Ever bearing him Plead for Himself, or Being Present at his Trial, upon a Mere Deafsay, without

out having One single Article prov'd against Him ; Yea, and without a Sentence, has Clandestinely Depriv'd him of his Living.

It is the less indeed to be Wonder'd at, tho' much to be Lamented that Dr. R——n should treat the Clergy, over whom He assumes Jurisdiction, after so Indign A Manner. That He, who Never had the Honour of a Parochial Cure of Souls, upon him ; *never any Office In the Church* higher than that of a Parish Lecturer, or Curate, till he was thrown up, from the lowest Station in the Church, to a Bishop's Throne ; And the Greatest Part of whose Life, Indeed, He had made a Parenthesis from all Church Affairs, and the Functions of a Priest ; That such a Man, flown from a Clerk's Desk, and a Secretaries Closet, Into the Holy See, should be so Insensible to the Importances of the Priestly Dignity and Cure ; and Act such Solecisms and Cruelties against them Both ; This is No Great Matter of Wonder, since Nothing but a Miracle could have Produc'd Better Fruit from such a Stock : But that his Foreign Politicks should

E 3 Prompt

Prompt Him to Introduce Dutch Prati-
ses, into the *Church of England*, And that
too, in such an Arbitrary Manner, and
without any Legal Proof against a Bene-
ficed Priest, And against those whom In
Duty and *Conscience* he was Bound to
Protect, because he had, in Solemn Oaths
to God, Promis'd and Undertaken to
Sheen, and Shelter them, from all
Inclemency and Wrong ; that He should
Become Himself their Murderer, and
Rebel in Their Blood ; This is indeed,
Exceedingly to be *Lamented* ! And O !
Let us Fly, for a Benediction to The
Remnant of our own Orthodox, Rather
than Commit our selves to the Tuition of
such Pseudo Apostles, who devour their
own Sheep after this Manner ! Let us
not Cease to Lament the *Ruins* of Our
Hierarchy ! Since The Holy *Priesthood*
is No Longer to Survive amongst us !
O ! Sacred Mother ; Thou Dear *Church*
of *England*, Thou Glory of the King-
dom of our God ! Whither art Thou to
be removed from Among us ! That Thou
Art departing from us, We See it before
our Eyes ; We Behold it in the Anguish
of our Souls ! For the *Ordinances* of *He-*
new

neba are in **Triumph** Over us ; Our **Priests** are struck **Dumb** ; And They that are set to **Over-see**, have Brought In The Discipline of The **Hollanders**, Against The Anointed of Our God to the Holy Office.

For Certainly This is Bringing The **Staff**, And Wooden Shoes upon The Clergy of the Church of *England*, with a Vengeance ; The **Scene** is now Open'd ; And the **Tragedy** is Begun ; And you, Dr. Shippen, are the **Man** who has the Honour to be the first **Actor** in it, by Dying your **Hands** *tibus* with the **Blood** of a Brother **Priest** and of **Us**, the **Thousands of Other Souls**, Committed to **His Charge**. Let every true Member of the Church of *England*, Lift up His Voice to God against you Both, whilst our Blood shrieks against you upon this Account.

And Now, Sir, that you have Brought this **Mighty Mischief** upon us, that you have **Depriv'd** our **Shepherd** of his **Flock**, and **Bereaved** us of our **Shepherd** ; that you have **Widowed** our Parish of its **Faithful** and **Only True Pastor** ; You would **Seduce** us to **Provoke** God, by

joining our selves to your ~~Sinful~~ and ~~Schismatical~~ *Communion*, who, If the Gospel of Christ speaks the Truth, are ~~Stolen~~ Into our Church, and Coine in *as a Thief, and A Robber.*

What shall we say to you, for these *Injuries* and *Wrongs* that you have *put upon us?* Far be it from Us to Imitate Your *Example*, In your ~~Schism~~, and the *Rents* you are Making In the *Body of Christ*; Or Even In Bringing *any railing Accusation* against you, who have by your Un-canonical Information *Against your Brother*, Given your self a *Name* which *shall not be Blotted out* In this World nor In the Next, Unless you Repent and make Restitution; But we will say, as St. Michael did to that Accuser of the Brethren, * *The Lord Rebuke Thee!* And we will shew you with what Characteristicks Christ, In his Holy Gospel, has Distinguish'd you; And the Holy Church In its *Canons* and *Constitutions* has Determined against you.

And to this purpose You Cannot but

* St. Jude Verse 9.

know who Those **Intruders** were, of whom our Blessed Saviour Prophecy'd when He foretold of * **Ravening Wolves** who should *Come among his Sheep, and devour them*; Like them you have intruded your self upon us, and by your schismatical Communion you would Devour, and Damn our Souls; you are Devouring the Bread, of the Children of our Minister; Every Day you Live; But that won't satiate your Appetite, you must be Guilty of our Blood also, In the most *Consummate Sense* of the Holy Scripture: But when God shall make the Inquisition for our Blood, when you shall be standing, **Ipsa Facto** before the dread Tribunal of Jesus Christ, The Great and Righteous Judge Both of the Quick and the Dead; And our Blood shall Cry for Vengeance against you there! What Rock shall Cover you, what Mountain shall shelter you from the Wrath of God! Thus you are Entitul'd, In the Gospel; you are *A Wolfe* In the Sense of the **Word of God.**

* St. Matthew 7. 15.

† St. John 10. 10.

The

The Comparison of A *Wolf*, on whomsoever it is fixed, is very *Emphatical*; And, Indeed, Carries, In it, something so Expressive of *Cruelty*, that the very Allusion might seem to proceed from an *Uncharitable Principle*, could It not be Trac'd from an *Authority* that is not to be Disputed ; Even from *Him* who had The *Weeke*ness of the *Lamb* ; And yet upon his *Prescience* of such *Ecclesiastical Usurpers* as Those, He *foresaw* would Come, and *Intrude* Into his *Sacred Fold*, He, The *Weeke* and *Lowly Jesus Himself*, was *Moved*, In *Abhorrence* of their *Sacrifice*, to Call Them *Wolves*, Thereby Representing the *Rapine* of These *Spiritual Intruders*, under this *Comprehensive Expression*.

And He continued the Metaphor, or Rather Brought the *Parable* Nearer, in Phrase, to the *Moral* of it, where He Represented these Intruders In the plain Terms of the Most Rapacious *Incroachers* that *Commit Violence* In the World : * *Verily, Verily, This Perfector of the Law*,]

* St. John 10. 1.

In Unto you, He that Entereth not by the Door Into the Sheepfold, But Climbs up, some Other Way, The same is A Thief and A Robber.

Had Any Person, of A Less Power In The Ecclesiastical Principality, presum'd to Reflect upon *Ipsa Facto Intruders*, at this Rate, for Ought we know, He might have Incurr'd the Censure of a Prelature, from Those who *Exalt* the Regale above the Dominion of Christ ; But since They are Thus *Entitul'd* by the Divine Authority and The Utterance of the Holy Ghost ; It is the Importance of Every Christian Believer to Mark those Spiritual Robbers, those Breakers into God's House, to Steal and Filch Divine Things. Tell us, therefore, who is that He mention'd In this Place ? And what is to be Understood by the *Door* ? And The *Sheepfold* ? And by Climbing up Into it ? Who is This *Thief* and this *Robber*, in the Eye of God, that does these Things ? But Dr, That *Mock-Shepherd*, who Thrusts himself Into the Fold ; who by Base and Unwarrantable Ways, The *Ways of Man*, and not by the Commission of God, Depriveth his Brother-Priest of

of his Parochial Honours, and the Divine Privileges of his Cure of Souls.

* St. Augustin, In One of his Discourses, upon this Subject, has Observ'd how our Blessed Saviour has Pointed out Three Persons, of different Qualifications, Presenting, Each of them, to The Honours of The Priestly Office, of which One only has A Gospel-Title to them; And tells us that it is the + Duty of Every Believer, to Examine Into the Pretensions of them All; And to be Able to Distinguish the True one from the Rest: There is, says He, The True Shepherd, The Mercenary and The Thief: The True Shepherd is He, who, Rather than Betray The Sheep, will suffer The Injuries of Men, to be Scorned, and Hated, and Reviled, for His. (Christ's) Name's sake, and The Gospel's; And Even to Lay down his Life for his Sheep, should The Cause of God, and of Their Souls Require it; Who Enters In by the Door of The Sheepfold;

* Tres Personas dixit dominus, — + Et debemus
Illos Investigare In Evangelio, Pastoris, Mercennari
& Furis. Designavit Pastorem, &c. St. Aug. In. sc.
c. Evang. Joan. Tom. 5. p. 665. &c. Edit. per Bened.
t de

the Very and Only Way that God has Appointed Into His Church.

The Thief and the Rother Ascend by some Other Way ; By some Sacrilegious Violence and Usurpation ; And the Mercenary, is the Unstable and the Perfidious Shepherd, who Floats about with Every Wind, Turning with the Needle of the Compass ; Who is Afraid of Persecution, and Trembles at the Breath of Man, his Fellow Creature ; At the Enemies of God's Church and Sheepfold, who Complies with Them in their Violence and Rapine ; who Tacks about Upon Every Occasion, and Flies away, like an Old Gnoftick, In The Time of Trial, from his own Just and Orthodox Principles, and joyns with the Sons of Sacrilege and Schism, when He Beholds them Coming with their Powers, to Vex and Confound the Church of God ; He Runs into their Measures, the Wildest of their Abominations ; Becomes their Hixeling ; Gives the Helping Hand to the Destroyer ; and Cares not for the Sheep, only to get what he can Fleece from them, and Lets them Perish.

* Where-

* Where-ever we find Any of these Pretenders, says the Father, 'tis Easy to distinguish which of them the Flock ought to know, and to Adhere to; And whom they shoud Avoid, that they Perish not: There are a sort of Men, says He, who take Occasion, As the Apostle has observ'd, to Preach the Gospel, that they may seek their own Profit from Men; And Gain Riches, or Honour, or the Praises of the World thereby; They Get up Into the Pulpit, and Preach, that, after + Any Manner they may get money, and Gifts and seek their own Advantage, without any Regard to the Salvation of Those among whom they Thrust themselves In to Officiate to them.

What An Account is Here, Sir, of These Spiritual Intruders! How plainly are the Mercenaries described? And what a Figure do They make? Is it possible Not to Know them by their Fruits? And Who They are, that thus, In the most

* Si Invenerimus Tres Ista Personas Invenit Sanctitas Vestra Et Quos diligatis, — Quos Caveatis, &c.
ibid.

+ Quomodolibet Volentes Accipere Munera Evangelizant; Et Non tam Salutem Ejus Cui Annunciant quam Commodum Suum. ibid. p. 666.

Scrip-

Scriptural Interpretation, At the Chief
the Mercenary, and the Heseling ?
that Both Both God and Man, In Holy
Things ? Look into this Glass ! And do
but Behold ! And who has done all this,
in Respect to our deprived Parish, Let
Dr. R——n and Dr. Skippen Answer.

It Behoves you Mightily to do it, For
if you don't, you Both Stand, *Already*,
Sentenc'd with an *Ipsa Facto* against
you, by An *Anathema Maranatha*, that
is Upon Record, Pronounc'd by the
Church of Christ, the *Sanction* of whose
Authority, *No Human, Inferior, Power*
upon Earth, shall be Able to Revoke, nor
the Gates of Hell to prevail against it.

Observe, Dr. Skippen, how the Church
of Christ Pronounces against you, upon
what you have been doing ; which has
Decreed, that * Whereas " *There Are such*
" *in the World who, Blinded by too Greedy &*
" *Desire after the Benefices and Endow-*
" *ments of Others In the Church, without*

* Nonnulli, Nisiā Cupiditate Cæcati, In Prä-
sumptiu[m] Beneficia, Clanculo, Vel Ubicunque Possum,
Inimicere, Vel Invadere non Formidant. Lyndewode
Lond. Otho. Edit. Oxon. p. 24.

" Fear

" Fear or Dread of Committing so Great
 " Wickedness and Injustice, Break In upon
 " and Invade the Property and Right of
 " their Beneficed Brethren, by Secret and
 " Undermining Practices no matter which
 " Way, so that they can but Come at it:
 " Therefore it is The Duty; It lies upon
 " Every Creature, It is the Concern of
 " every Man who has a Principle of Justice
 " In him, * to Expose and Quash as much
 " as In them lies, the Fallacies and Frau-
 " dulency of such wicked Men; that Honesty
 " may not be Supplanted by Craft, Nor the
 " Truth be forced to give Place to Falshood,
 " to be Trampled upon Thereby.

And as to such Intruders, it stands
 † Determin'd by the Authority of God
 Invested In his Church, that whosoever
 shall dare to Thrust himself, under the
 Pretence and Umbrage of Any Lay Pow-

* Ad Elidendum Fallacias Iniquorum, Sagaci Studio est Laborandum Cuilibet justitia Amatori, Ne Simplicitas per Versutiam Supplantetur, & succumbat Veritas falsitati. Ibid.

† Statuimus, Quod Clericus per Laicam Potestatem,
 Intrusus In Ecclesia, Excommunicetur, & Excommunicatus denuncietur, & Illo Beneficio In perpetuum Careat Ipso Facto. Lyndewode Bonif. Edit. One
 p. 318.

it, Into the Benefice of Another, or Cure
of Souls, He shall be forthwith Denounc'd
against, by the Spiritual Sentence, And
Excommunicated, * and Be for E-
ver Uncapable to possess that Benefice
Ipsa Facto, to which Every such Intru-
der has, Ipsa Facto, disqualify'd himself,
and Rendred himself Unworthy of it by
his Citious, Greedy Covetousness and
Rapine, even after it becomes, Indeed,
Vacant.

And the Reason the Church gives for
having pass'd so severe a Sentence, a-
gainst these *Spiritual Usurpers*, is. Be-
cause † Being too much *Lovers of*
Themselves, They are Guilty of an Immo-
derate, and Damnable Presumption ;
They are Perverters of Judgment against

* Quandocunque Vacuerit Perpetuo fit Inhabilis
Obtinendum, ad quod Cupiditatis & Rapinæ Vitio
reddidit se Indignum. Lyndewode Constit. Otho-
don. Edit. Oxon. p. 96.

† Amoris proprii *Damnabilis* & *Immoderata* præ-
sumptio, Subvertens In Judicio Rationem, dum sibi
Alienum temere Concupiscit, Charitatem tradit Ex-
ilio, Mortemque Afficit Proximi, quem Noverit pos-
sidente ; Calliditate & simultatione Divinam provocan-
ti Iram ; Imprudenter Infingunt Eum qui vivit Mor-
tuum ; Verbo & Actu, Mendaciter Contingentes. Ibid.

*Reason; They are Greedy after that which
is not their Own, but Another's Right;
They have Made Charity an Exile; And
Banish'd it out of their Own Souls; They
Rake and are Longing after the Blood
of their Neighbor; Nay, They are Guilty
of his Blood by Rendring him, In a Man-
ner, Dead, even whilst He is Alive; And
so, sinning against Knowledge and the Con-
victions of their own Conscience, By their
wicked Craft and Hypocrisy They Pro-
voke the Wrath of God, Lying against
the Truth, and supporting Their ~~own~~
~~Sacrilege by faction and Deceit.~~*

And for The same Reason the Ir-
revocable Censure Reaches Even to those
*Perfidious Bishops Themselves, who by
Unjust Judgment, Become the Pro-
tectors of the Church of Christ, by Abetting,
and Succouring these Spiritual Intru-
ders: For so the Divine Sentence Stands
against the ~~faulters~~ of such * Hungry
Avarice; Against Those Uncanonical*

* Elusientis Avaritia, &c. Lyndewode.

Bishops Themselves, * who, as Spiritual Judges, Either by Themselves or their Chancellor, Admit the Pretended Presentations of Intruders, and Grant them Institution Into the Benefice of A Parish Rector, who is Not Canonically, and by ~~Rite~~, Amoved from his Dignity and Office, by the Sentence of A sufficient Ecclesiastical Authority ; Such Unjust Judges Themselves, stand, by the Power and Decretals of the Church, *Ipsa Facto*, suspended from the Dignity and Office of their Prelacy, till full Satisfaction be made to the Injured Incumbent, so deprived ; And The Wound and Rent that The said Bishop has, Thereby, made, be Resarciated and Healed up ; And A full Reparation be made of the Loss, which The Deprived has thereby Sustained.

Thus you see what is the Languag^e of the Gospel, and what is the Sentence of

* *Quicunque' sic Instituens, vel Admittens Jure proprio vel deligato, taliter presentatum, &c. ab Officio & Beneficio tamdiu noverit Se suspensum, donec Beneficii, Possessori Priori Resarciantur, ut Convenit, Omne damnum. Lyndewode Conf. Stratford Edit. Oxon. p. 143.*

the Church of Christ against you ; Because of your **Spiritual Adultery**, as the Fathers Call it, which you are daily acting upon the Church, which you have **Entered without Justice, or Law, or Gospel** ; Even in the most *direct* **Opposition** to them all.

And you, Sir, who are a *Caput*, a Head and *Principal* of one of the Colleges of a Most *Eminent* and *Learned University*, Cannot be Insensible of what **Force** and **Strength** the **Sentence** of the Church of God is ; and how Invincible against all the Acts of Parliament In the World, were there *Any* such set up, In **Opposition** to it : For you know, Dr. Skippen, that the **Sentence** of the Church is the **Very Ipso Facto Sentence** of **God** and **Christ** ; That It is *Establish'd* with the **Plenitude** and **Energy** of **Dominion** tence it self ; Of **All Power**, Both *In Heaven and Earth*, which Jesus Christ, our Saviour, after his Resurrection, **Delegated** to, and *Invested* In his *Church*, as **God**, His Father, had Given it to Him : For so, The **Gospel of Christ** tells you, that our Blessed Saviour **Ratified** this **Commission**, saying to His Disciples,

* Be

* Behold All Power Both In Heaven and Earth is Given to me. And † As my Father hath sent me, so send I you. * Go ye Into All the Nations of the World, And Preach the Gospel to Every Creature. † Whosoever Sins Ye Remit, they are Remitted unto them. And whosoever Sins Ye Retain, They Are Retained. And * Whatsoever Ye Bind on Earth shall be Bound in Heaven. And Whatsoever Ye shall Loose on Earth, shall be loosed In Heaven.

May God Almighty, by The Influence of His Holy Spirit, Dispose you to Consider Seriously, upon This most Important Article of Faith, The Power of the Holy Catholick Church, which you Confess In your Creed; That you may lay it Home to your Conscience; which, by your Sacrilege, seems to be Sear'd and Harden'd against this Great Truth.

Which is so Plain and Evident, from the Declarations of the Gospel, that It is not more Certain that There Is A

* St. Matthew 28. 18. † St. John 20. 21. * St. Mark 16. 15. † St. John 20. 23. * St. Matt. 18. 18.

God, than it is that the Sentence of the Church stands Ratified In Heaven ; It is An **Ipsa Facto**, Not like Yours against Dr. Welton, Unjust, Unholy, and Sacrilegious ; But it is a Decree of God, that Can never Fail ; It stands upon Record, Registered In the Book of Life, and of Death, by which You and All the World shall be judged at the last Day : There your Name, by the Sentence of the Church Against you, as an Excommunicate, is Already Enter'd ; And Waits for you till God shall take away the Breath out of your Nostrils : And if so, Dr. Skippen, It would but little Avail you There, tho' you had Ten Thousand Acts of Parliament to plead, In your Behalf, against the Gospel of Christ, and the Marks of our Blood, against you, for your Impious Usurpation upon us, who are a False Guide, leading those, whom you can Blindfold, Into the Chambers of Death and of Hell.

How Can you then Imagine that we should join In Communion with you, who are not, your self, In Communion with Christ ? But are **Ipsa Facto** An Excommunicate by the Sentence of the Church : That

That we should Run away from our God, whom you have forsaken, for a little Gain of this present World ; And from all those Dear and Sacred Blessings that He has In Store for us, if We Continue Faithful unto the End. Oh ! No, Dr. Skippen, Let not your Ambition and Avarice Blind your Eyes, and Infatuate your Understanding at that Rate ; Be not so deceived, while you are Labouring to deceive us, to our Damnation, by Leading us out of the Fold of our True Shepherd, and the Family of our God.

No Man, who seriously Considers This Matter, And Believes there is, Indeed, A Righteous Judge, before whom We must All, one Day Appear ; who will but give himself Time Impartially to Weigh the Dangerous and Fatal Circumstance of being In a State of Schism, which Cuts him Off, as a Dead and Rotten Member, so as to have no longer Any Relation to the Blood of Christ, nor the Promises of the Gospel ; will dare to join himself to your Communion, tho' he might Gain more Worlds than you shall do Pieces of Silver, by your Encroachments upon Dr. Welton's

Parish. * *For what will it profit a Man if He shall Gain the whole World and lose his own Soul ; and what shall a Man give In Exchange for his Soul !*

Expect not therefore that We, who are in Earnest with our Faith, and are Resolv'd, whatever we lose or suffer Here, to perform the Will of God, Can Ever Communicate with you ; Because you are a Separatist from the Orthodox Church ; By your *Usurpation* upon Us, you are Become an Excommunicate from the *Fellowship* with Christ ; You have not therefore, the *Power* of the *Holy Ghost* In you ; And If, Under these Circumstances, we should partake of your *Impure* and *Mock-Sacraments*, They would be the Pledges of a Curse, and Not of the *Promises* of the *Gospel* to us ; It would be as wicked in Us to Partake, therefore, with you, In your *Usurpation* ; And as Fatal, In Respect to the *Sentences* of the Church, as it is In you, to Christ your self by *Prophane Violences* Into Another's Right : We should be as Ob-

* *St. Matthew 16. 26.*

noxious to the Curse of God, should we Presume to do it, as you have Rendred your self by your Sacrilege ; And therefore, Dr. *Skippenn*, We Renounce You, As none of **Durs**, **No Relation** to Us, but to the Community * of utter *Darkness*, to which you stand *Consign'd and Bound Hand and Foot*; And *Wbo shall deliver you from the Wrath to Come!*

Another Reason, why we Renounce you, is, Because We Cannot, we **Dare** not Con-
sent to ~~for~~sake the Communion of Dr. *Wel-
ton*; Nor, that He should be *Plunder'd*
of his Sacred Rights, Privileges and Immu-
nities, with which He is Invested, and
which † **No Unjust Power Nor* Improper**
Bishop whatsoever *Can* take from him: For
what is it to us, If He cannot Comply with
that which his Conscience tells him is a
Most Aggravated Perjury? Is He the
less our Minister for that? Or Are the

* St. Matthew 22. 13.

† *Viribus Caret Sententia Injuste Prolata. Corp.
Juri Can. fol. 206. Decret. pars 2. Quæst. 3. c. 89.*

* *Injustum Judicium, & Definitio Injusta, Regio
Metu, aut Jussu, aut Cujuscunque Episcopi, aut Poten-
tis A judicibus Ordinata vel Acta, Non Valeat.* Ibid.

Offices of his function ? His Consecration at the Blessed Sacraments ? His Mediation with God for us, by his Prayers ? His Absolutions, so Necessary to our Salvation ? His Faithful Labours In the Word and Doctrine, for which God has Commanded us to pay him * Double Honour ? Are These Offices of his Ministerial Charge, Any Whitt, Invalidated, Because He Cannot ~~swear~~ against his Conscience ? And has Chosen, to lose All that be bad In The World, Rather than Offend God, by A Most Horrid Perjury, Or Swallow Down Oaths as you have done, Against your Publick Conscience.

We cannot look upon This to be an Evangelical Allowance of us to ~~forsake~~ his Communion, Or to Refuse or Decline Paying Him those just Duties of Obedience, and That Portion of ~~Cythes~~, which God has Commanded us to ~~render~~ to him, upon the severest Penalties and Curses

Dr. Welton Came among us without the least Infringement upon Any Other's Right or Title : He Injur'd No Man,

* 1 Tim. 5. 17.

Invading upon Another's Freebold,
 Sacred Enauatoratiōn ; Nay, He En-
 d'd In upon Your own Revolution Acts ;
 And has not been Ashamed to Acknow-
 ledge His Error, In That Unwarrantable
 Lomphance, with A just Sorrow ; He has
 Rather Chose to * Cut off A Right Hand,
 and Pluck out A Right Eye, by a Plenary
 Resignation of Himself, and Family, to
 God, who Call'd for them, than to Con-
 tinue In the Immutable Evils, of Perjury
 and Schism ; to which He had No
 small Temptation : We Cannot there-
 fore In Conscience otherwise than Choose
 to Depend upon Him, as our Just and
 Rightful Pastor, who has Taken All
 Proper and Necessary Measures to Qualify
 Himself, for his Great Function, by
 The Wholsome Methods which The
 Gospel, and the Customs of the Christian
 Church Require ; Thereby to be Insta-
 ted our True and Orthodox Minister,
 And the Only One to whom our Spi-
 tual Allegiance is Owing, as our Pro-
 pt Shepherd ; He Having done That

* St. Mark 9. 43, 47.

which

which gives A Sanction to his Divine Authority over us, and the Work He performs on our Behalf; whereby alone it becomes *Virtual* and *Efficacious*.

But as for you, Dr. Skippen, All the Religious Performances which you pretend to Imitate him in are, *Ipsa facta null*, and of *No Effect*: Your Baptism does not *Wash away Sin*; The Sacramental Elements which you Reach forth; The *Bread* you give is Like Ill-gotten Manna; 'tis no better than * That which stunk and was turned *Into Worms*, Breeding Indeed † *A Worm that Dieth not*; And the Wine you give to drink is as a *Cup of deadly Poysion*; The Oblations you Make are the *Sacrifices of Abomination*; Your Preaching, therefore, * God will not give the *Increase to it*; And Your Absolution is a *Mocking* of God, and A Curse.

These are the Fruits of Your Illegitimate Communion: How then shall we offend God, by Having Fellowship with

* Exodus 16. 20.

* 1 Corinthians 3. 7.

† St. Mark 9. 44.

Our Assembly ? How Contrary would This *Apostacy* be, to the Practice of the Primitive Churches, when their *Orthodox* Bishops and Parish Priests were Deprived of their Districts, And their Cures, by the Cruelty of *Tyrants* and the *Impious Intrusions* of *Secondg*, as they Call'd them, and Men *Without* ! How Irrevocably did the Faithful Christians Adhere to their *Rightful*, tho' *Deprived*, Pastors and Governors, In Those Days !

We hope Dr. *Welton* will find An Opportunity to shew you the Glory of *These Great Examples*, In A Way that shall Become His Character and Station : In the Mean Time, We *Protest* against Your Unrighteous *Intrusion* upon us; We know you not ; Get You from Among us ; Or We will *Enter our Appeal to God* against you.

For we are afraid of the Curse of Heaven which you would Bring down upon us ; We *Tremble* to think of the Dreadful Sentence, Enter'd upon the Roll, by the *Holy Powers*, against Every *Abettor* of Those who Vigilate and Infringe upon the Churches Liberties, Especially In that Sentence of Curse, Fulminated by the Church, against the Breakers of *Magna Charta*.

And

And you ought not to be Insensible to the Immutable Rules of *That Great Charter* of this Nation ; How the Church of *England*, whose Only *Charter* Indeed, is from the *Sanction* and *Authority* of *Christ*, And which Can derive its *Independent Power* from *None Other but God* ; has yet Been Acknowledg'd And Fenc'd About by the Secular State, which some Ignorantly Call *By Law Established*. As if The Church of God Derived its *Establishment* from *The Laws of Men*.

'Tis true, by this Most Fundamental *Human Law*, We find How the Ancient Princes of this Kingdom were Zealous for God ; With What an *Awful Sense* of Religion. They Became, In Truth, the * *Nursing Fathers* of the Church of Christ, so as to *Defend* It with their *Civil Sword* ; And this Law, call'd *Magna Charta*, is the *Full Proof* and Evidence of their Sincerity Herein ; Being A Fence and as A Coat of Armour upon the Church, to Defend and Secure it, In All Its *Rights* and *Privileges*. And which was *Confirm'd* and Rive-

ud, by the Ecclesiastical Principalities, the
Bishops and Clergy of this Church, And ~~that~~
Under such Penalties and Curses against the
Breakers of Any of its Articles, as shew that
it was Design'd as an Everlasting and An
Inviolable Law; which never can be Alter'd,
by the Bringing In of Any New [redacted]
Acts of Parliament, without the Total
Subversion of the Fundamental Con-
stitution of our Church and Country ;
Because it is the Standard of All Mens Obe-
dience Both to the Holy Church, And Old
English Government ; And a Full Evi-
dence, for Ever, Against the Sacrilegious
Presumption of Opposers.

This, We say, is what, at least, you
Ought to know ; And that Your Very
Revolution was Brought about, under
the Prince of Orange's Declarations ;
" that He was Come to Deserv Magna
Charta, Or, which is Synonymous,
the Rights, Immunities and Privileges
of the Church of England : And
you will not venture to Deny it, at this
Day ; for it is what Every Crown'd
Head, In England, has Sworn In the
most Solemn Manner, to keep Sacred
and Inviolable ; And It would be Tre-
son .

son, In you, at least *Ill Manners*, to
Contradict them ; As if They had no
Perform'd their *Gloves*, &c.

How far *Magna Charta*, has been
made Good, Or Trampled on, is none of
our present Affair ; We being, Only, Con-
cern'd to Declare against you ; And that
we Cannot Communicate with you, Upon
Account of the Curses, upon Every Breach
of *Magna Charta*, which you have Vi-
olated, and Prophaned.

And to prove This We Need only set
before you the *First Article* of This Fun-
damental Law, which is, That * *The
Church shall be Free, for Ever* ; And shall
have *All Her whole Rights and Liberties
Inviolable* ; That is, As it is express'd
by the Chief Justice *Coke* : It shall
be † Freed from *All Usurpations and En-
croachments* upon Those Rights, which
God and Christ has Establish'd in Her ;
And that “ *Neither the King, Then Upon
the Throne, Nor his Heirs Or Successors
Thereupon, for Ever, shall Procure, or*

* See the *Ninth of Henry III. Cap. 1.*

† *Habeat Omnia sua Jura Integra, & Libertates
Illius.*

"Do Any thing, whereby the Liberties, In
"the said Charter Contain'd, should be
"Infringed, or Broken.

And The Sentence of Curse, or Ex-
communication, which was so solemnly
Denounced, by the College of Bi-
shops, Against All that should Offend
against This Charter of the Sacred Li-
berties, is Very Remarkable, and Especi-
ally At This Time, worth your Notice.

It Runs Thus. * "By The Authority
"of Almighty God, The Father, The
"Sonne, and The Holy Ghost, &c.
"Wee Excommunicate, Accurse, And,
"from the Benefits of our Holy Mo-
"ther the Church, Wee Sequester All
"Those that, Hereafter, Willingly and
"Maliciously, Deprise or Spoil the
"Church of her Right; And All Those
(Pray Observe that Dr. Skippen,) "that,
"by Any Craft or Unpiness, doe Cho-
"late, Break, Diminish, or Change
"The Churches Liberties and Free
"Customes: And All, that Secretly or
"Openly, by Deed, Word or Councell

* See the Twenty Seventh of Henry III.

" do Make Statutes, or (Pray Mind
 that too,) " Observe them Being Made;
 " And that Bring In Customs or Keep
 " them when they are Brought in, a-
 " gainst the laid Liberties, or Any of
 " them, The Writers, Law-makers,
 " Councillours, and the Executors of
 " them, &c. All and Every such Person
 " that Wittingly Commit Any Thing
 " of the Premises, Let them Well
 " Know that they Incurr the Forfeite
 " Sentence *Ipsa Facto.* i. e. upon the
 " Deed done. And They that Com-
 " mit Ought Ignorantly, and be Admo-
 " nish'd, Except they Reform Themselves
 " within Fifteen Days, And Make full
 " Satisfaction for that they have done,
 " shall be, from that time forth, Wrap-
 " ped In the same Sentence.

What A Deed, then, have you done,
 Dr. *Skippen*, with your *Ipsa Facto!*
 How Can You Extricate your self, Soul
 or Body, out of This Ratified Sentence!
 What have you to Plead In your own
 Behalf! What? But That *Trite* and
Tbread-bare Exclamation of The Sons
 of *Belia*, with which They Answer All
 The Arguments that are Brought to Con-
 vince

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ince them of the Guilt of their *Rebel-*
tions and Sacrileges: When They are
Put down, and have *Nothing*, with Sense
or Argument, to Reply; Then, They
Apply Themselves to their *Dernier Re-*
sort, that is, to Bring *Railing Accusation*
against the Most Fundamental Truths:
Then The Cry is *Popery and Priest-*
Craft; when They have *Nothing Else*
left to Answer.

Verily, And what have You, Beyond
such Poor Shifts, to *Reply* in this Case?
What have you Left, for Shelter, But to
Run with the Multitude; to *Lift up your*
Voice Among Them, and Cry out *Pop-*
erty, Against The Sentence of the Church
of Christ, and the Everlasting Ratifica-
tions of The God of That Church!
Thus your *High-Church Principles*, as
their Practice is, Must be *Blended* with
Those of *Whigs and Deists*, And Them
that *Deny God!* You have no other
Argument to Plead for what You have
been Doing; And, whatever you Pretend,
The Fruit which you Produce, shews
that you Agree with your Other Bre-
thren of Revolution Principles; And
That You *High-Fliers*, Believe no more

of the Doctrine of The Gospel, In Respect to the Divine Authority of The Church, than The Most Profess'd Drift In the World: Nothing Can hide it from our Eyes, Now; For, By These your Works, we Know you; that you have Abandon'd and Given up *your Faith*, to the Principles of Our Modern Anti-Evangelists, Who Labour, And you Are Labouring Among Them, to Possess Mankind against ~~All~~ Revelation of Gospel Truth; As if The Sacred Dictates were No Better then A Sham and A Cheat; And All our Pretences and The Claims we Lay to the Divine Ecclesiastical Jurisdiction, were No More than Merely Trick and Priest-Craft; And that The Censures of The Church were but a Shadow, and had No Heavenly Force in Them, In Respect to That Authority which The Holy Priesthood Claims, as Delegated from God, and which is Devolv'd upon The Governors of The Spiritual Kingdom and Dominion of Christ, to Continue, with the Power of Heaven Unto the World's End.

These are the Blasphemies that are Now, so Openly Acknowledg'd and Propagated,

gated, Not only, by The Professors of Deism and Patrons of Priest-Craft; But Even of Those **Wolves** In **Shepherd's Cloathing** Who are Thrust Into Spiritual High-Places, as the Reward of their Ere-
itable Rebellions against God; Witness Those Shocking Attacks that have been so Lately Made, upon the Ecclesiastical Authority, By A Certain **Lame Apostle**, Who is as * **Uncanonical and Incapable** of the *Prelatical Dignity*, upon the Ac-
count of his **Natural Defects** and Ble-
mishes, as of his **Heretical Profanations**; Who would perswade The World, that The Doctrine of *Christian Charity* and *Communi-
on*, is not **Essential** to Salvation; And that the Guilt of *Schism* is of **No Ma-
tial, Evil Consequence or Danger**; That The Censures of the Church Are of No Force, but Rather an Amusement

* Pro tam Enormi Defectu ad Sacros non possit Or-
des Promoveri, ——— Ab Officio est, non Imme-
mo, Amovendus. Corp. Jur. Can. fol. 499. Cap. 6.
Hinc Etenim Supernâ Voe Ad Moysen dicitur———
Qui habuerit Maculam non Offerat Panes Domino
Suo, Nec Accedat ad Ministerium Ejus. ———
Cucus fuerit, Si Claudus, ——— Si fracto Pede
ibid. Decret. Pars 1. 49. fol. 35.

and A Crafty Invention to Frighten the Ignorant and Foolish, or to speak in his own Sentences, that † “ Unity, Schism,
 “ Altar, Excommunication, yea even Damnation, Are only A Set of Clouds,
 “ Thrown About, to Confound The Understandings of Honest Men, of Low Capacities ; Where Engines In The Hands of the Designing and Crafty, to Excite the Rage of the Tumultuous and Wicked.

And, to Corroborate These Detestable Suggestions, He Goes on to Insinuate that The Solemn Decretals of the Church of Christ, The Priesthood Appointed and Commission'd, by Him, to Determine what God has Promis'd shall be Ratified in Heaven ; All These Important Authorities he would Resolve Into mere Humane Capricio, and the Result of Frail Mortals Their Variable and Uncertain Humours. As if God had not Left us, In his Gospel, An Immutable Rule, upon whose Instructions These Conditional Judg-

† See the Appeal to the Constitution and Common Sense of the Christian Laity. By B. Hoodly. p. 2.

ments of *Blessing* and *Cursing*, are to be determined ; No, truly, But According to The Doctrine of These Cripple-Wafits, They are No More than * “ Human Be-
 “ nedictions, Human Absolutions, Human
 “ Denunciations, Human Excommunicat-
 “ ions ; That Have Nothing to do with
 “ The Favor or Anger of God, But are
 “ Mere Dependences upon The Will of
 “ Weak Men, Mere Human Engines,
 “ &c. And All Pretences About † Regu-
 “ lar and Uninterrupted Successions, (In
 The Christian Priesthood) “ About Autho-
 “ ritative Benedictions, Excommunicati-
 “ ons and Absolutions ; They are No
 more, with This True Blue Protestant,
 “ than Mere Niceties and Trifles, The
 “ Dreams of Those Who have Separated
 “ Themselves ; A Collection of Cain
 “ Words, The Terrors of Men, of which
 “ The Laity should not be Afraid.

Blessed God ! Could These Blasphemies be sent out from The Holy Chair ? Without Lightning from Heaven to Consume The Heretick that Pronounc'd them !

* Ibid Page 101.

† Ibid Page 98.

Could The Council of God, According to The Common Course of Things, have Contriv'd A more infallible Method to *Damn* and to *Confound* The *Church* of *England*, And Root up its Foundations, than by placing such Arch-Blasphemers Into The Sacred Sees, and trusting The Keys of the Kingdom of Heaven with them ! What will The *Spiritual Powers* of The *Church of Rome* Object against us, or Rather what will They ~~Not~~ Object, upon the Account of These Protestant Glories of the *English Church* ! And what Answer shall we Give, In our Own Defence !

A Principal from The Regions of Darkness, Were He to Become Incarnate, Could Not Vent Greater Blasphemies Against God, And The Truth ; Against The Dignity and Authority of The Christian Priesthood ; And yet it is All that you have to say, In your own Behalf, and In Vindication of your Intrusion, your Sacrilegious Violations upon Dr. Welton's Right !

Give us but Leave to Expostulate This Case with you ; Is There any Thing that you Can Plead In Favor of your Intrusion,

son, Besides This ? Besides your Making A Jeſt of All Ecclesiastical Authority ? B. H——ly, as the Leſt Dishonourable Man, Speaks, In Open Terms, That which you deny with your Lips, But prove it by your Practice !

Are you Not therefore, Dr. *Skippen*, of These Principles ? Do you, Really, look upon't as Truth, that God has Invested his Church with The Power of *The Keys of the Kingdom of Heaven* ? Do you, In Earnest, Believe These *Maxims*, to be Evangelical, Infallible, and Irrefeſtible ? Then alas for you ! For, Into what a Reprobate State have you Brought your ſelf ? Upon the Bare Suppoſition that The Gospel of Christ speaks *Truth*.

Have you Not, then, upon the Terms of Holy Scripture, By your Opposition to The Most *Positive* and *Categorical* Determination of The Great Charter of England, And The Dread Excommunicatiōns of the Church, Thereupon, Render'd your ſelf One of The Most Obnoxious Offenders against That Fundamental Law ? And, thereby, are Become the Object of the Divine Censure ! •

Are

Are you Not, Therefore, Under This Sentence, By The Authority of The Almighty God, The Ever Blessed Trinity, Accursed, and Excluded The Benefits of our Holy Mother, The Church, The Spouse of Christ, Because of your Crafty and **deceitful Deeds**? Because you have Violated Those **Sanc*tions*** and **Libertie*s*** upon which All These Anathema's are denounced, as you are Commanded, Upon **Penalty of Damnation, Well to Know!**

And yet are Endeavouring to Make Us Partakers, In Them, by Leading us Into A **Joint Guilt**, of Sacrilegious Communion with you; Is not This Therefore, A Guilt of Double Aggravation In you, thus to Act, your self, Against Knowledge, and to *Ensnare Us* Into the same **Condemnation!**

For you Can't, possibly, Mistake The Meaning and Intention of that Expression, of *Magna Charta*, where it says that "The Church shall be Free In her whole Rights and Liberties ; That This, In the Interpretation of the Most Learned In the Laws, is to be Understood, of All Ecclesiastical Persons, Their Possessions and Goods : And, if so, How Sa-

cri-

unrighteously have you Broke Into the Freedom, the Rights, Immunities and Possessions of the Church, by your pretended *Ipsso Facto*, Against Dr. Welton, His Possessions, and Goods ? Or Are There No Possessions Or Goods, In the Income of White-chappel, of which you have dispossessed Dr. Welton, our Rightful Minister ? If there are ; Have you not, Thereby, Broke Into, and Rob'd the Church, of its Rights, Liberties and Privileges, thro' him, which ought to be Inviolable ; And which, if there had been Any Such, who willingly, and maliciously, have Violated These Rights ; Or Secretly or Openly, by Deed, Word, or Council, have made Statutes against them, you Ought not under this Curse to have observ'd being Made ; Or Kept them when Brought In ? If you have ; How then Can you, by any Trimming or Prevarication, Sbuffle your self Out of This Curse of God, which is Pursuing you, and will Certainly Overtake you, for thus Breaking Into, and Offering This Violence to *Magna Charta* ? And Calling down, thereby, the Vengeance that is

is Denounc'd against you : And what Mortal's Power shall defend you from it !

Tell us therefore, Dr. Skippen, if you Can, How We shall Avoid These Terrors of The Lord ? Should we Combine with you In These Abominations ? If you Can do it Honestly, and In the Simplicity of the Gospel of Christ, we will Communicate with you to Morrow ; But if you Cannot, But by your Shuffling and Prevaricating with Religion, and the Divine Authority of the Church, you would lead us Into the most Horrid Schism, and Separation from Christ ; Be assured, that We will not Give up our Souls to you ; We will not follow you In the Broad Way ; We Are not so much Inamour'd of your Conversation as to Accompany you to Death and Hell ; We cannot have such a Regard to your Vain Flourishes and Specious Pretences, as to be Accursed for your sake ! From whence are you so Bewitch'd as to Conceive it ? And by such Shadowy Glosses, and Crafty Insinuations, as Those which you would Allure us by, to think to Catch us In your Snare ? Sir, you are Extremely Mistaken, and shew your self but

but a Mere *Neophyte*, a very *Neophyte* In your Artifice, whatever you may be, as Principal of *Brazzen-nose*, to pretend to delude us by such Half-Varnish'd *Treacherous*; Especially In those *Simulations* and *Deceits*, by which you think to Alleviate your Unwarrantable Acts against our Minister and our selves, to which we Can Never be Reconcil'd, so long as there is a difference between *Right* and *Wrong*, *Just* and *Unjust*, *Good* and *Evil*.

Indeed your Attempt upon us is The Most *Superlative* of whatever Can be thought *Injurious* or *Wrongful*; Is it a small thing that you have done? Is not your *Spiritual Adultery* more *Heinous*, In the Sight of God, than all the ~~Wickedness~~ In the World, or Even than The Sin of *Sodom*? Therefore * It shall be more Tolerable for *Sodom* and *Gomorrha*, In the Day of Judgment, than for you! Is not your *Forcible Entry* among us, your *Breaking Into* the Church, and your defiling the *Sanctuary* of God with your

¶ St. Luke x. 12.

Profane,

*Profane, and Uncanonical Hands, A more Aggravated Robbery, than Any Common Felony, or the Capital Attempts of such as Break Into their Neighbors House? The Law of Man has Made This Criminal, to a Temporal Death ; But, by the just Sentence of God, the Other is Consign'd to Everlasting Torment ! Were not The * Two Thiefs, Who Met That Certain Man, and stripped Him of His Raiment and Wounded Him, and departed, leaving Him half Dead ; Were They Not Innocent In Respect to you, Who are daily Robbing God, In his Tythes and Offerings ; Ravaging and Stealing what is not your Due, which you have No Right to, but Every Shilling you Receive, thereof, is a Theft and a Robbery, The Bread of Innocent Children and a distressed Family ? And yet you will not be so Merciful as the Thieves Were ; to Depart, after what you have done ; After the Strippings that you have made ; so that the Family, which you have more than half Destroyed, must be left, more*

* St. Luke 10. 33.

than half Dead, that is, In plain *English*, They must be starved, were it not for some ~~secret~~ and ~~Unknown Friends~~, some Good Samaritan, Whom God will always Provide, to succor the Injured and Distressed : But, whether you Remember it, or Believe it, or Not, They that thus Rob God are * Cursed with A Curse ; Their Condemnation, that is, shall be Answerable to the Aggravation of their Guilt.

Again, what do you think of Mr. Dr. *Shippen*, Is it not a Sin that Makes Nature Shrink, and the Blood Run Backward ? And yet your *Ipsa Facta* against Dr. *Welton*, is A Greater Murder, than if you had Actually taken away his Life : For you have not only Murder'd Him In the Ruin of his Family, but you are every Day a Murthering the Souls of his Flock, which were Committed to his Charge, by your ~~schismatical~~ Delusions and ~~false~~ Doctrine, when you would perswade 'em that They shall be safe If They hearken to you ; For

* Malachi 3. 9.

How

How Can They be safe In your Hands
when you your self are an Exile from
God ? Do not you, therefore, *In This,*
*Call * Evil Good, and Good Evil?* Tel-
ling 'em they Can be safe under a State
of Damnation by *Hearkening unto you;*
and following after you.

We need not Enlarge farther, to you,
Upon this Subject; since That Most
Learned and Venerable Confessor, the
Late Dr. Hickes, has left behind him
so plain and clear a State of the Case of
Scbism, Especially as to the *Nature and*
Inevitable Danger and Damnation which
It wraps up those *In,* who are Guilty of
it, that it must be against the *Convictions*
of his own Soul, and *In Defiance to God's*
Vengeance, that Any Person, whatsoever,
who does but Read that Book of his Entitul'd,
The Constitution of the Catbolick
Church, &c. should ever after, Pre-
sume to Approach your *unsanctified and*
forbidden Communion; or *Hearken unto*
you, In the Way of your Usurpation and
Scbism.

* *Maiah 5. 20.*

In which, as many as follow you, must, According to the Tenor of the Gospel, ~~Perish~~; And therefore you are In the Most Scriptural Sense A ~~Murthe-~~
 rr, and a ~~Shedder~~ of Blood: For so the Holy Ghost Declares against such Shepherds as you are; who Call Evil Good and Good Evil, and Preach Peace and Safety where there is no Peace; And That they who follow you shall Perish is their Iniquity; * *In the Evil that They Commit, says God, They shall Die;* But their Blood will I Require at your Hands; Their Souls will I Require of you! Thus are you Guilty of the Blood of Souls, of those Souls whom you Seduc, which is Infinitely more Precious than That In the Veins of Man, who shall die, and his Blood Stagnate and Corrupt; But That Blood never Ceases from its Course; It is Immortal and It has a Voice that will Crie against you for Ever, In the Place of † Weeping and Wailing and Gnashing of Teeth.

* Ezek. 33. 8.

† St. Matth. 8. 12.

But, which is More than All This,
 As far as you are Able, you are Guilty,
 and thereby would Involve all those
 who *Hearken unto you*, In the same
 Guilt, of *Piercing The Body Afresh*, and
 Shedding the *Blood of Christ*, By those
 Wounds and Rents you Tear in his
 Church ; Changing thereby *bis Fleſt*
 * *which is Meat Indeed*, Into Corruption;
 And his Blood, *which is Drink Indeed*,
 Into Poyson and a Mortal Draught.

This you do, and then you Get up into
 Dr. Welton's Pulpit, and wipe your
 Mouth, And, like you know ~~Thou~~,
In the Shape of an Angel of Light, you
 Cry out to the poor Souls which you
 would delude Into your Schism, Good
 People ! * *Hearken unto me, and ye shall*
dwell safely, and shall be Quiet from
Fear of Evil.

Is it Possible for a Christian to be
 Quiet, and Not to be Afraid, In such a
 Case as This ? Is it so Light a Matter

* St. John 6. 55.

† 2 Cor. 11. 14.

* This Was Dr. Shippen's Text, upon his first Appearance to Preach, to the Doctor's Parishioners, from Proverbs 1. 33.

where

where His Immortal Soul and His Eternal State Are the Subject of the Debate? And where We see before Our Eyes such Inhuman Practices Transacted against the Innocent; Where We See the Ministers of the Gospel of Christ Under a sort of Military Execution; Divested of their Proper Goods and Possessions, against the Literal sense of Magna Charta, The Grand and Fundamental Bulwark and Security of the English Constitution Both In Church and State, as to Temporals; The Breach of which Fundamentals is the Entire Subversion of the said Constitution, Were there not Besides The Curse of God Entail'd Irrevocably upon such a Breach?

Where These Enormities are set In An Open Light, and stand Glaring upon the Consciences of Men, as they do, Dr. Skippen, upon your Illegal Violences and Usurpations; shall We Think our selves safe? And not be Afraid to Hearken Unto You, who are Even An Original, and stand without a President, And as A Principal also In This Work of Sacrilege, Beyond All the Instances of Depriving, that have been Acted since the

Revolution? Sir, 'tis Weak In you to suggest it; Let your own Conscience be Never so Hardened against the Force of *Justice* and *Mercy*, and Every Thing that's Human; yet These *Natural Instances*, (from the bare Light of Reason, which would move A Heathen, And Besides Those Other Convictions that we have Urg'd before,) Lead us, Nay they *Drive us*, Not with your *Precipitancy* against Dr. *Welton*, by Any Temptation of *Self-Interest* or *private Gain*, (for We have Nothing, of this World, to Propose by it,) But In a *just Zeal* for the *Truth*, and the Innate Dint and Impression of Human Nature, to ~~Abun~~ and ~~Avoid~~ you, Instead of *Hearkening* to your *Fallacies*, and most *dangerous* and *Fatal Prevarications*, and Schismatical Intrusions.

And 'tis Under a Sense of This that you have been *Campering* Among us, and Endeavouring to Cast a *Gloss*, and a *Varnish* upon your *Ill Deeds* Against your Brother, our Minister, which In their proper Light, you Are *your self Ashamed* of; And This you are daily practising, by Pretending, that "The Living of
" *White*

" White-Chappel would have *Laps'd* to
 " the Government In Three Days, or
 " by the Commencement of *Michaelmas*
 " Term ; and therefore you could not
 " Avoid Taking out your *Felonious* In-
 " stitution ; And that It was better that
 " you should Enter upon the Benefice,
 " than that It should fall Into the Hands
 " of *Whiggs*, and the *Enemies* of the
 " Church ; and that you Earnestly En-
 " deavour'd to Perswade Dr. *Welton* to
 " Comply and Take the *Oaths* as you
 " had done.

These are the Main Pretences by which
 you would, Under a *few* of some *Re-
 grets* of Justice and Recoiling Principles of
 Honour, *Quell* that *Indignation* which
 Every Man, of Common Honesty, must
 Needs Entertain against you, for your
 Uncommon Injuries upon the Oppressed.

A few Words more will shew that
 these Suggestions, upon which you would
 fain Build your self a Naine, of Being
Worthy, amongst us, are no better nor
 no other than mere *Cobwebs of Reason-
 ing*, which will only Catch the *Flies* ;
 that They are such *Thin* and *Weak*
 Foldings of your *Skreen*, that there's No

Man, of Common Sense, but must see
How you sit Lurking, Behind the Cur-
tain, In the Deformity and Blackness of
your Guilt.

Your Suggestions "that *The Presenta-*
" *tion to The Living of White-Chappel*
" *would have Laps'd Into the Hands of*
" *The Government, had you not so Preci-*
" *pitantly Drove Into it,* have been In some
Measure Answer'd Already; We will
Only, therefore, Give This One De-
monstration more, That you Knew This
to be A *Fiction* at the Very Instant that
you would have Impos'd it upon us, as
A *Truth*, against The Most Evident
Knowlege and Conviction of your Own
Conscience.

For, Were your Pretended Suggestion
True, The Living of *White-Chappel*,
would have been Laps'd from you, your
self, at Least Three Months Before you
took out your Fraudulent Institution;
Unless you would Possess the World that
There Are but Six Months Between the
Twenty Third of *January* to the Middle
of *September*.

Had there been any Truth In This
Pretence of yours, Pray Why did you
stay

by so Long from your Intrusion ? And Not Broach your Pretended Apprehensions, so as to Make Things Quadrate ? Why did you not do The Work, at Least, by The Latter End of *July*, Instead of *September*, For That was The Utmost Length of your Tedder, In Point of Lapse, and Mere Presentation ?

For you know, Unless A Patron of A Living Presents In Six Months after a Living is Lawfully Vacant, the Right of Presentation Lapses from the said Patron, from that time, Even the Expiration of the ~~Six~~ Months ; But Because there is A Proviso, as we have Already said, In this Law, If There Happens Any Debate, In Law, to Arise Between Parties, In Relation to the Title of Any Benefice or Living, Then There shall ~~No~~ Lapse Occur during the time of the said Debate.

Now, Dr. *Shippen*, you know that This Very Proviso was the *Only* thing that kept your Own Pretended Presentation from a *Lapse*, and without which, you would have been As much *Ipso Facto Amoved*, as you call it, as Dr. *Welton*, for not taking the Oaths ; But That Preserved your Pretended Title

Three Months after the Legal time of Lapse, Because Dr. Welton had Oblig'd You, to Enter Into a Debate about it.

And by the same Rule you Might have Continued it so, for Three Years, and as Much longer had you Pleas'd ; Whereas Instead of This, By the Assistance of your Accomplices You Forc'd the Doctor, Out of All Rule and Method, In the Time of Vacation from all Busipess, to Fatigue his Council, under the Mean and Shameful Designs before-mention'd.

And now After All, You would Palm This Abominable Untruth upon us, that the Living would have Laps'd In Three Days, had you not been so Precipitant against Dr. Welton. Are you not asham'd of These Unworthy Artifices ? What do you Mean by Bantering a People out of their Souls after this Manner ! 'Tis an Affront to our Understandings as well as to our Integrity, that you should Think to Impose upon them Both, by such Pitiful, Weak Suggestions, and Impostures. Verily, We should be In a Hopeful Case, should we hearken to you, who have Begun your Cure of Souls, with such a Simplicity of Truth !

And

And your Neat Trap, which you have Laid In our Way, is as Easy to be seen and Avoided, viz. " That It were Better that you should Enter upon the Living of White-Chappel, than that It should fall Into the Hands of Whiggs, &c. To which, were your Supposition about the *Lapse True*, as it is, In Fact, A most Evident Falshood, yet still, we say No. But that, On the other Hand, It would be much Better, Both In Respect to Your self, to God, and to Us, were The Most Prostituted, Abandon'd Whigg Alive to *Usurp* the Churches Rights and *Iuvade* Its Freedoms, than that you should do it : For In Respect to your self It would be so ; Because, By your Supplanting Another, and that too, In Things most Holy, and under the Disguise of Friendship and Good-will, you have Debas'd and Disparag'd the Blood of your Family, and Blasted your own Character, and Rendred your self Infamous and Odious to the World.

And which is Infinitely Worse, you have Illegitimated your self from All Relation to Holy Church ; and Brought down Her Curse against you ; which strikes deeper than

than the Curse of a Common, *Natural Parent*, which yet Never was pronounced ~~In~~ ⁱⁿ *Claim*, against the *Children of Disobedience*.

In Respect to God, you have Dishonour'd, and Brought greater Ignominy than the Vilest ~~Offspring~~ can do, Upon Religion ; By Pretending to the Name and Character of a *High-Church-Man*, or a Person *Zealous* for the ~~True~~ Cause of God, the *Rites* and *Truth* of His most *Holy Word*, and the *Pure Doctrines* of the *Gospel* ; And at the same Time, are Transacting the *Worst* of *Sacrileges* against the *Sacred Priesthood* and its Rights ; You Forward and Abet *That Abomination of Desolation*, spoken of by the Prophet * *Daniel*, and By † *Christ* ; And put Both your Hands to such *Iniquity*, as A Heathen would *Abhor* ; to the Disgrace of Christianity, and the strengthening The Lips of its Enemies to *Blaspheme* !

Is this your Way of Arguing ? 'Tis your Weakness even *To A Spirit of Delusion* ! Is it not saying, that It were better

* Daniel 11. 31.

† St. Matthew 24. 18.
for

for you to take a Purse upon the Road,
to Prevent An High-way-man from
lobbing ? Or that you would Commit
Murder, Lest A Villain should Stab and
Kill a Man ! In this, your High-Principle
(which you so much *Boast of*, as if it
would Palliate your Wickedness,) has
sink you Lower than the Ordinary Level
of *Compliers*, and is the Aggravation
of your *Blood-sued*, Instead of being a
Chak to *Cover* it, and Shelter you from
the *Ignominy* of your *Usurpation*.

You know, at least We do, that Many
of the Complying Clergy, who, at the
Revolution, tho' they found out a Way
to Quiet their Consciences, and Digest
the Oaths which were, at *That Time*,
swor'd upon them, yet could They not
be Induc'd by Any Offers, of the highest
Preferments, to Accept, or Enter upon
the See or Benefice of, what you call,
Amoved Bishops or Brother-Priests, so
long as the said *Amoved* Were Alive :
This was Look'd upon, In All Ages of
the Christian World, as so *Monstrous*
a Sacrilege, that Even The *Compliers*
with the Terms of the Revolution, Many
of Them, Witness Dr. Beveridge, Dr.

Scott,

Scott, and Others, would not Venture upon so Horrid an *Assumption*; Nor Blacken Or Stain their own Souls by so Superlative a Wickedness; tho' I Carry'd the Temptation, with it, of the *Instalment Into a Bishop's Throne.*

But you, Dr. *Skippin*, have Got an Argument, In your Sleeve, like a Certain *Late Famous Prelate*, who is gone to his Place; In the Strength of which you *Justify* your self, and Declare it to be Better, that you should *Break In and Steal*, and Plunder the House of God, Rather than Another; As if God, would *Connive* at your *Iniquity*, Because you are not so thorough-pac'd In the Less *Crimes* of Revolution-Principles; Or Blest your *Prophane Administration*, In his Holy Sacraments, &c. Because you Profess your self a *Tory*.

But, In This, you Appear, to us, A more Dangerous *Enemy*, than the most Open, and Professed Revolutioner; And Derive the Utmost Dishonor, and *Infamy* upon the *Church of Christ*, whilst you pretend your self such a *Zealot* for the Purity of its Precepts and Sublime Doctrines, and, at the same time, are Acting Against Them, and,

ture
Not by a most Scandalous Appeal to your
Unjustifiable Works, Making God A
Party, with you, In your Unrigh-
tousness, by pleading His Concurrence
with you, as if He Approv'd of what
you do, As a More than Ordinary De-
fender of His Cause, whilst in Truth you
Are, Rather A Loquacious Stickler for,
and Pretender to the Defence of it.

By This Means you are, In Fact, a
more dangerous Enemy to our Souls,
both In your Conversation, and all other
your Address to us, than the most Open
and Harden'd *Prostitute* whatever.

For, 'tis with Reason to be fear'd, that
there are Many Honest, Well-meaning
Men Among us, who is fix'd and settled, at
present, In the Sound and Orthodox Prin-
ciples of the Churches Discipline and Do-
ctrine ; who would startle at, and flee from
the Communion of the *Declared* Adver-
saries to Truth and sound Doctrine ; But,
by These Deceitful, and Undermining
Pretexts, of yours, to the Purity and
Orthodoxy of the Church of *England's*
Tenets ; will, probably, be Led Away,
by a Mistaken Notion of your *Integrity*,
as if you were *stedfast to the Faith*, Into
your

your Schismatical and Corrupt Commu-
nion, 'till, In your Ignorance, you lead
'em on to their Graves, and to Irrepa-
table Perdition.

Would it not, therefore, after all your
Pretences, and formal shews of Concern
for the Cause of Religion, be Infinitely
Nay Eternally more happy, at least for
such poor Souls, as shall be deluded by
you, to their Ruin, that there were sent
among them An Usurper, of *Revolution-Principles*, which you would be Thought
to Abhor ; Rather than you, who pre-
tend to *Espouse*, and *stand up*, against a
Certain sort of Adversaries, In the De-
fence of the Orthodoxy of the Church
of *England*? — But you must say
something In Vindication of your Bold,
Intrusion ; and to this Purpose, Because
you have Nothing, that is Really Justifi-
able and Innocent, to plead In your own
Behalf, you Rather Choose to *Glory In your*
Shame, and Call *Evil Good*, by Alleging
that it is *Better* you should be *GUILTY*
of so unjust an Action, than Another, that
thereby you may Amuse Unthinking
Men, with a Notion, that the Conse-
quences of your Guilt, will not be of so
Per.

(III)

Pernicious a Nature, as if One of Less Pretensions to the Maxims and Oeconomy of the Church, had *Obtruded* himself upon them.

And *This* you are Industrious to Cast a Mist upon our Eyes, And, by your Endeavours to seduce us, to your Counsels, you are Aggravating your Gross Misdemeanors, by Additional Acts of Sin, and the Accumulations of deeper Transgression; you are Vindicating your Violences against the Church, and Uniformity of the Gospel, at the Expence of your own *Injur'd Soul* and Conscience, the Justice and Determinations of God; And the utmost Hazard of our Destruction; as if you thought to Exchange with God for his Righteousness, and by the Form of Godliness to *Supersede* the Power of it.

And your Pretence is, (that you have been thus Precipitantly Rash, and *Inexcusably Sacrilegious*,) *that it may be Better for us*: Surely, This is a strange sort of Zeal, which could Hurry you into so Great Evil, and so monstrous A Guilt for our Sakes! You must be *Inflam'd* with A Fury that is very *Unaccountable*;

countable ; And the Flights of your Extravagant Genius be Much Higher than the Understanding of Man Can Reach ; That you should Involve your self In so Great Darkness and Mischief ; Affront your God ; Disseminate the Divine Mysteries ; and Become the Patriarch of Schism ; lest Another, more Devoted to the same Profligate Iniquity, should take the Place, and be our Guide Into the same Destruction !

You must, Certainly, be Transported, by some Charm, Into this Unaccountable Impetus of Zeal for the People of White-Chappel, — Or its Income, to be thus Hurried on, against all Principles of Justice, Honour, Conscience, Religion, Friendship, and Humanity ; to give up your self, Body and Soul ; to Give up your God, and the Unity of Christ, and Fellowship with the Saints, and to Load your self with the Weight of our Blood, for the sake of it, Under the Bare Notion, that it is Better you should thus Expose your self to the Scorn of Men, and the Terrors of the Lord, In the Wrath to Come, than that a Low-Church-Man should take This Honour upon him, by being sent to us, from the Government,

ment, If your Shadowy Notion upon that Topick, had been Right.

Your Zeal Indeed for our Parish, which has thus driven you on to give up your self Whole, Upon this Account, Rather than the Government should Interfere Upon your Interest, has a Great deal of the Air, and Strain of St. Paul's most Sublime and Noble Flight, when He Wished, of Himself, *that He were * Accursed from Christ, for the Jews Sake*; But alas! The Meanings Betwixt you Two, are most directly Opposite, and Can Never Meet; For St. Paul's Wish was, Not that he might be Accurs'd from God, upon the Account of Any Evil, such as Perfury, or Sacrilege, Defrauding, or Robbing of God or Man; He would not have Comply'd, Into those Excesses, not only to have Sav'd the Jews, but the Whole World; His Meaning, if We are Inform'd Right, was This; That, were it In the Power of a Sinful Creature, by any Suffering, to have Aton'd the Righteous God, for his People's Infidelity, He

* Rom. 9. 3.

would Readily have Offer'd up Himself, Even to Undergo the Curse of God, as Christ did upon the Cross, when he Cried out *My God My God! Why hast thou forsaken me!* And as Christ suffered for the Sins of the whole World, the Just for the Unjust, and Underwent the Curse of God for the Children of Wrath; so, had it been possible for a Creature to have Paid a Sufficient Ransom for his Fellow-Creatures and Country-Men, St. Paul's Zeal was so True towards the Jews, that He would have Undergone the Curse, and Paid that Purchase for them.

But you, Sir, are Purchasing your Sentence after a quite different Manner, and upon a different Account; Yours is not to Gain our Souls to Christ, But, for the Lucre of the Income, to Sink them by your Schism Down for ever.

Our True Shepherd, has gone In Another Path from you: He is, at least, so far Come up to St. Paul's Wish, as to Suffer In the loss of his Temporal Comforts. Rather than we should Fall thro' his Unfaithful Conduct; He has set a Light before us, which We will Follow; and

and has shewn us, by His Example, which Way to Steer our Course, that by * Patience In + Suffering for the Truth, We may be sure we shall Inherit the Glory ; And Receive the Fruits of That * Hope which God has Laid up for us In Heaven ; + That Being Faithful unto the End, we may be saved, and meet with A Sure * Reward, from That God, who has promis'd upon these Terms, to Give us + The Crown of Eternal Life.

To which then, of you Two, should a Faithful Christian Hearken ? To you, who have Gained an Annual Increase of Wealth, the Tythe of God, by Depriving our True Minister of his Office, by Unjust and Oppressive Ways, And are seducing Us into a most Dangerous Extracommunion from the Church of Christ, Or to Him, who has Suffered the Loss of All Secular Prospects, for our Sakes, Rather than Lead us Wrong ; And who has Chose Rather to be left Naked to the World, And Trust to the Providence of

* Heb. 6. 12.

+ 2 Cor. 1. 7. Ch. 4. 17.

* Col. 5.

† St. Matth. 10. 22.

* Col. 3. 24.

† Rev. 2. 10.

God for his Daily Bread, Than Enjoy That Considerable Portion of the Divine Maintenance which you have Taken from him, upon Those Terms with which you have Comply'd; Even Abstracted from the Aggravation of your having Depriv'd a Living Brother of it.

And here 'tis to be Observ'd, Dr. Shippen, to your Immortal Remembrance, with what an Envious and Malicious Eye you have look'd upon his Integrity and Stedfastness to the Principles, which He and You Profess'd; which has prompted you to one of the most Unworthy Actions In the World; For Certainly, Nothing Can appear Worse In the Thoughts of Men, of all Perswasions, than to Trample and Stamp upon the Oppressed, that are Already Under Your Feet; And to Stab and Stab a Disabled Man, whom yet, by Craft, you had Wounded; Not by Fair Proceedings; But Secretly and in the Dark; By a Juggle and Inchantment, and not by due Course of Law or Justice.

What Can be more Dis-ingenous and Uumanly, than, after this Manner, to Insult One of your Brethren, Because of his Courage and Resolution to Oppose You, and to

to Maintain Right and the Gospel-
privileges against your Unhallowed In-
croachments and Usurpations, upon the
Church of God !

But this you cannot bear that we
should Object against you, and know not
how, otherwise, to Evade and Answer it.

And therefore you Descend to Impious
Shifts, such as Always have been made
Use of by the *Hereticks* and *Schismaticks*
of Old (and Ever Since) the *Arians* and
Donatists, the *Novatians* and *Puritans*,
against the Orthodox ; As In the Case
of St. *Athanafius*, St. *Cbrysoftom*, and the
Rest of the Saints, Confessors and Mar-
tyrs, to Raise Prejudice against them by
Obloquy and *Slander* to Vilify them,
and Render Them and their Works Ob-
noxious to the World, thereby to Lessen
and Conceal, their own Evil Practices
against them.

What Can you Mean Less, by your
Unfriendly and *Malicious* Suggestions,
in your Common Conversation, whilst
you are Declaring, with what *Stre-
nuous* and *Ardent* Application you have
Endeavour'd, All you Could, to perswade
Dr. *Welton* out of his *Obstinacy* against

Taking the Oaths, and Complying, In Every Thing, as you have done? Is it to Magnify your own Merits, that you have done This? Or to Exasperate and Loo the Pack against him! If it be the first of these that you Intend hereby, we will Undertake for Dr. Welton that He will not Envy you, Nor Interrupt you, In what you Aspire to; Be the Merit and Reward of it All your own; But It is too Plain and Evident that you had Another Meaning; which that Adage Explains, which says that *The Man who has done you Great Wrong, Will never Forgive you the Wrong He has done you.*

You are sensible with what Cruelty and Injustice you have Persecuted Dr. Welton; And so long as He is Alive, and You In the Possession of his Right, You are but A Second A Continual Usurper upon Holy Things; And therefore were He Show'd out of the way, It Would Ease you of a Burden which you Cannot Otherwise take off; Therefore you are putting too your Shoulder; And you Imitate the Quaker, who would not Kill the Dog himself, but Gave him an Ill-Name, and Call'd him Mad, that Others

Others might do the Work: Your *Re-nonstrances* against Dr. Welton, have too much of this *Resemblance*; His Life is a perpetual *Shame* upon you; And therefore you Cry out against Him, that He is *Mad* and *Obstinate*, and would not be *Perswaded* by *You* to *Comply* with the Terms of this *Merciful* and *Gentle Government*, Even tho' He Might have had so *Great* an *Income* by doing it.

What Inference you Infer'd, by such Premisses as these, is Obvious; His very *Breath* within his *Nostrils* is your Offence; And It would be for your present Interest if It might be *Compas'd*, Any *Distant Way*, to have *That* stop'd; Like *Abab* you have *Seiz'd* upon *Naboth's Vine-yard*; And, Therefore, *Ipso Facto-Accusations*, must be made a Pretence against him: And Not only so; But He must be Represented as a *Malignant*, that the Government may be Awakened against his *Disaffected*, *Non-juring*, *Ipso Facto's*; which, by the By, you ought to Remind your Council is An *Ipso Facto Contradiction*, and *Monsence* In Terms, to throw An *Ipso Facto* upon a *Negative*, and say, that, *Ipso Facto*, He did not take the Oaths.

But However, This is made use of by you against Dr. Welton, Upon the Account of the Sacred Vineyard, of which Dr. Welton said, " God forbid that I " should Consent to **Resign** it Into a Schis-
matical Intruder's Hands, and the Fruits
of my Labors to the Wolf; to Kill and
to Destroy ! And therefore you have thought it Necessary to make **Proclama-
tion** against Him, that He would not be Perswaded by you to take the Oaths, that All the Glorious Set of Zealots might be *Alarm'd Afresh* against Him.

These are *Naboth's Judges* ! With a Cer-
tain **Elder** from Geneva, who sent you with your Instruments to *Plunder* and Dig up *Naboth's Vineyard*, and Plant your *False Doctrine* Therein.

And Lest They should *Slumber*, and Remit a little, You Can't Content your self with his *Possessions*; But, like the * **Sons of Belial**, you must *Witness* against him, that *He may Die*; you Cry out against Him, as a *Malignant*, that you could not Perswade him to *Smear* as you had done; And Thus † *hast Thou*

* 1 Kings 21. 10.

† Ibid Verse 19.

Taken

*Taken Possession ; And thus wouldst Thou Kill ! For * There Is, as we have heard, A sort of Malicious Slander, which the Apostle Calls further. And Could you Bring About such a Design to Bear, you might Accomplish your Bloody Ends Thereby ; For we are Perswaded that Dr. Welton, who has, with so much Resolution, Undergone the Plunderings of a Sequestration by your Hands, Rather than, by a Prevaricating and Shameful Compliance, take those Oaths which he has so often Declar'd he Could never, with a safe Conscience do, Under Any Prospect whatsoever, would, Upon the Same Principle, By the Grace of God, Give up his Blood and his Life, were They to be Made Forfeit by Any Temporal Statute, upon so Indispensible A Recusancy.*

And God only knows When, Or, If Ever, That may be made the Condition of the Sufferers for Conscience sake upon This Account : There's No doubt but A Secular Legislature has as much, And, As fully, An Authority to Hang, and Even to Damn A Priest of God, for not ta-

* St. John 3. 15.

king An Oath to A Temporal Magistrate, as They have to Interpose Between Him and the Sacred Offices of his Priestly Commission ; or to Prevent and Prohibit Him from his Holy Work of *Consecrating*, and *Administering* the *Sacraments*, or *Pronouncing Remission of Sins*, to the Penitent Congregation Committed to his Charge, by the Ordinance of Christ, and the Sanction of the Holy Ghost, And That upon such Divine Authority, and Ecclesiastical Jurisdiction, that No Spiritual Intruder, even tho' Truly Dvain'd to the Priestly Office, Can be deem'd, In *Foro Divino*, According to the Purpose or Consent of God, to be Capable of the Holy Performances, In the Cure of such Deprived Minister, and Bereaved Flock.

But we are not Drawing our Pen against the Proceedings of any Secular Power, but Exposing the Unworthiness of your dark Artifices against us, and our Minister, In whose Ruin you have so Great a Share, Lest another, More Wicked than your self, should have Interpos'd In so Christian and Repulsive a Work ! And to shew you how sensible we are, (Notwithstanding all your Fetches and Preten-
tences,) .

unses,) that what you have done is *Dishonourable and Wicked*, to the Last Degree.

And You, your self, see it, and are secretly Asham'd of it, which throws you upon These pitiful Excuses; For as Tacitus Observes of the Designing Man, that *Necessariis magis Defensionibus quam Honestis usus est*, so you, having no better Plea, In Vindication of your *Usurpation*, are forc'd to take up with such as do Really *Aggravate* your *Guilt*, Rather than, by any means, Alleviate, or take from it; And Especially In This Last Attack you have made, against the Doctor, which Nothing Can Excuse, or Justify; Having All the Qualifications, In it, that Can be suppos'd to Render both it, and your self, Odious to the World, as well as *Criminal* against your Brother.

The Truth on't is, a Persecution Carry'd on by One Priest against Another to this degree, is so *Monstrous*, that it wants a Name, In Language, to Represent it by; When we told it to Dr. Welton, This, Indeed, did move him: All that we had said before, of your Proceedings, and

and Severity against him, were *Indifferent* to him, In Respect to* Himself, as he told us ; For He had Prepar'd himself to Suffer Rather than Conform In so Deep A Trespass ; But, when He heard how you still persu'd him, and was driving on, to Exasperate the *Possessing Powers* against him, This made Him sorry for your sake ; Insomuch that he was No Longer able to Stifle his Concern for your so Hasty Expeditions against him, In which He knew you would Injure your own Soul more than hurt Him ; And Expose your self more to the Scorn of his Worst Enemies, than Him to the Fury of their Ill Grounded Malice ; This Mov'd his Compassion to you after all your Rigor against him ; "What ? Said He, Cannot Dr. *Skippen* be Contented yet ? Is it not Enough, that he has taken from us All we had ? Wilt He not Yet suffer me, In my Retreat, to sit down In Peace, with my Little Bread, and My Cup of Cold Water, and the Spirit of My God, for whose Cause I suffer, to Comfort and Refresh us ! I do not Envy Him *My Maintenance*, Nor the Income that God has Given

Given Me, upon the sad Terms that
 he has Purchas'd them ; My Bread and
 My Water is more Treasure to me,
 with a Quiet Mind, than All That ;
 And I would not Falsify my Profes-
 sion as He has done, not only for the
 Income of *White-Chappel*, but for Ten
 Thousand Worlds ; God will Provide
 for these Innocents whom you see A-
 round me ; And Blessed Be His Name,
 that He has given me an Opportunity
 by so special an Instance, to prove that,
 Under All the InfirmitieS of Human
 Nature, I do Love *Him* and His Rig-
 ousness more than the whole World,
 and the Riches of it ; And that I do
 Trust In *Him* and His Providence for
 our Succor.

If it be God's Will to support Us
 In the Indulgence of his Providence, I
 know that we cannot fall short ; But if
 He finds it Needful, still, to Purify
 me by Any stronger Temptation, and
 Permit the Enemy to Prevail against
 me, * still I will Trust in *Him*. And

" * till I die I will not Remove my In-
 " tegrity from me : He has a Thousand
 " Ways to support the Injur'd and Op-
 " pressed ; And As to Dr. Skippen's La-
 " Efforts against me, I Value them not,
 " for My own But For His Sake ; For
 " as to my own Part, My Life is as safe
 " as the Provision I shall meet with, from
 " the Divine Protection ; I have Not In-
 " jur'd Dr. Skippen, Neither will I fear
 " his Malice ; May God forgive Him,
 " and Recover Him to the Unity of the
 " Faith, that He may at last find, How
 " much Greater the Price of a Soul is
 " than the Income of White-Chappel, or
 " † the Treasure of All the Kingdoms of
 " the World and the Glory of them.

This was All the Reflection that He
 made upon your Unjust Triumphs over
 Him, after you had Pull'd him down :
 For He was Bound, as He said, to take
 these Injuries * Patiently, Knowing that
 This is Acceptable with God ; And then
 He told us, that He had † Committed

* Job 27. 5.
* St. Matth. 4. 8.

† 1 St. Peter 2. 20.
† 1 St. Peter 2. 23.

Himself to Him that Judgeth Righteously :
 And looking up upon us, and seeing How
 we Wept for Him, Especially because of
 your Last Severities against Him, He
 Gave us this Faithful and Fatherly Ad-
 vice ; " My Dear Sheep, said He, ' And
 * My Children ! * Fret not your selves
 " Because of Evil Men ; Neither be En-
 " vious at the Power, the Prosperity, or
 " Malice of the Wicked ; For In a Little
 " Time you shall be Convinc'd that There
 " shall be No Reward to the Evil Man ;
 " The Candle of the Wicked shall be put
 " out : We must Not therefore Be + O-
 " vercome of Evil ; For * Surely There
 " is an End ; and our Expectation shall
 " not be Cut off. God Be Merciful to
 " Mine Enemies ! And yours ! And de-
 " liver Them not Over to a Reprobate
 " Sense ; Nor shut them up, for Ever,
 " Under a Spiritual Blindness ; But Open
 " their Eyes to see from Whence They
 " are fallen, and to Repent and do their
 " first Works, Before God shall come Un-

* Prov. 24. 19, 20.

† Rom. 12. 21.

* Proverbs 23. 18.

" to them and Remove them out of their
" Place ; For what Profit will there be
" to Them In the Grave !

This was All, Sir, that we heard from the Mouth of Dr. Welton against you, In Answer to your Uncommon Proceedings and Recriminations against his Person, after you had Undone his Family.

And this Gives us an Occasion to Justify the Doctor from your Aspersions against Him, On Account of What you Call'd his Being In a Passion at the Endeavors you said you us'd, to Perswade Him to Comply with Your Advice to Take the Oaths, &c.

And we will Venture to say thus much, In Vindication, (at least to the Alleviation) of it, that His Passion was Infinitely to be Prepon'd to your Fatal Moderation and Trimming Advice ; And we Rather Choose to Undergo the deepest Strokes of his Warmest Remonstrances, than the sowing of your Pillows under our Arms : For tho' He has often-times Rebuk'd sharply ; Yet it was always In a Right Cause ; In which it is Necessary and A Duty to be Zealous,

*Needed; and to Contend more Earnestly,
according to the Importance of the Sub-
ject.*

And this We are Bound to Acknowl-
edge, that tho' He never would spare our
faults, But Reprimand the Offending
Person, with an Immoveable and Awful
Integrity, which shew'd Him to be In-
lernest, and that He *Hated Wrong*; Yet
there is not an Adversary to the Ten-
ets, and True Principles of the Church
of England, which were the Chief Sub-
jects of his most Warm Debates, who Can
Object to Dr. *Welton* that He was Malicious
against the Person of Any, Among so
Great A Number of Dissenters and Op-
posers, as A Parish, Large as ours, must
be supposed to Abound with, whose Se-
rious, Schismatical, and Disloyal Vices
He so strenuously Refisted.

On the Contrary, Sir, we Can Appeal,
to this very Day, to some *Living Instances*,
of Dissenting Families among us; Of
Those who have Given Publick Testi-
monies, on Occasion, of their most provo-
king Affronts against Him, Even in the
Place of our most Solemn Assemblies;
who, yet, had afterwards been Undone,

K

Had

Had not Dr. Welton Himself, In Person, Interpos'd and Sav'd them from Destruction.

In This, at Least, His Passion is More Eligible than Your Chaff, (Your Vox & praterea Nibil, Or, rather, Your Mischievous, Fatal Blondition,) who Saved His Enemies, whose Vices He wou'd Not Spare ; Ever Reproving Them Warmly, and with A Faithfulness and Zeal Becoming the Authority of his High-Calling.

Nay, even Under the Arrest of Your Passionate Pursuit, whilst you are Objecting His Virtues, Against Him, at His Crimes ; And Exposing His Constancy and Fidelity to what He Profess'd, to Publick Notice, 'tis An Argument, at Least, of his Goodness, that He should be so sparing of you, as to say, as we have heard, that " This Unfair Proclamation of Yours against Him, shou'd Not provoke Him, to Betray the Secrets of Conversation, as you had done ; which possibly might, otherwise, Render you, notwithstanding All your Compliances, as Obnoxious to Those whom you would Provoke against Dr. Welton,

ton, as you had Endeavoured to Make
" Him.

Of which we cannot doubt, since we
have been Assur'd, And if you think
it to deny it, we do hereby Engage our-
selves, to Prove it to a Demonstration,
from The Mouth of Persons of a supe-
rior Quality and Condition to your own,
that have spoke it, with the utmost
Astonishment, and have declar'd, " that
" they could hardly believe it possible,
" that ever Dr. *Skippes*, should enter
" Into such ~~Measures~~ as He has done,
" Below the Common Steps of Habitua-
" ted Revolutioners, who so often, and
" In so solemn A Manner, with his
" Hands and his Eyes Lifted up to God,
" Protested, that He wou'd never, so
" long as He had Breath, Take The
" Oaths, &c. Let what wou'd be the
" Consequence.

After This, Sir, How Vain is your
Compliance with the present Terms !
your Glorying In what you cou'd do,
after All your Mocks and solemn Decla-
rations to the Contrary ? And your Ob-
jecting against Another, whom you have
so much injured, to Render him Ob-
noxious,

noxious, Because He could not keep *Pace* with you, nor Indeed Come after you.

After All ; How Weak are your Designs, In this Project also ? How Unequal to the Strength of your Prospects ! If you had not, either the Courage or Integrity, when you Came to be try'd, to stand by your Professed Principles ; But are Become One of the Lapsed ; Cou'd you Not Bear to see Him, who has prov'd Himself to be more Righteous than you, *Desirous* and *Deprived*, and your self In his Possession, Fattening for the Slaughter. But you must Deny him his *Desert*, *Place* ? And Is it a Pain to you, while he Lives ! that you must Cry out against his *Suffering*, *Sincerity* and *Upbraid* him with his *Constancy* and *Perseverance* ? Depend upon't, Dr. *Skippen*, your Attempt is Weak and Ungrateful, and will not Answer your Design : For His Conscientious Adherence to what he could not Quit, even tho' it has cost him so dear, does Appear with a Better Face, and more Inoffensive Countenance, than your *Mercenary* Apostasy from the same Principle.

And

And those Very Powers, even from the Highest to the Lowest, who have beheld his Sufferings; The Greatest of his Enemies who have seen, and Consider'd upon what Account He has withstood the Shock of Temptation; And that usual Fate that Attends the *Afflicted* and *Distressed*; with what An *Unbakened* Resolution He has Maintain'd his Profession; Weathering the Strongest Difficulties of the Storm; such as Human Nature cou'd not, of Itself, and without the Extraordinary *Affiance* and *Grace* of God, withstand; will, at least, be soften'd in their Malice, and be Apt to Leave Him to Perish In his own Way; for, it must move the most *Stubborn Disposition* to see Him, who had sufficient to have kept Him Above the Frowns of the World, Choosing, Rather than forego his Faith, The Forlornness of his Present, *Abject* Condition; The *Coldness* and *Distance* of his Most Sacred and Dearest Acquaintance; The *Unkindness* of Relations; The Villany, and Perfidiousness, of His Own Untrusty Servants, Whom He has Raised Up, when They Were Grovelling upon The Ground,

and Upon The Dunghill, to be Reckoned
Among The Living, and Become Clear;
 And, Above All, The Perjuries of False
 Friends, with whom, In the Time of A
 Falling State 'tis Not very Unusual for
 The Oppressed to Become The Objects of
 Their Scorn and Detraction, thereby to Shel-
 ter Their Perjuries, *Ingratitude* and Fal-
 * Timon of Athens,

the Very Case of that * *A-*
thenian, the *Ingratitude* of whose
 Familiars Distracted Him; And of that
Suffering Patient, who yet could not for-
 bear to Complain saying, + My Inward
 Friends Abhorred Me; And They whom
 I Loved, are turned against me; All
 will Pay Greater Regard to his Faith and
 Sincerity than to your Undermining Pre-
 varication; The Hearts of All Men are
 In the Hands of God; Who, * when A
 Man's ways please Him, will Make his
 Enemies be at peace with Him.

What then Can you Propose, Espe-
 cially by your Worming your self,
 Into the Company of Those to whom
 He is most Dear, and Sacred; And,

† Job 19. 19,

* Proverbs 16. 7.

after

ter you have Despoiled him, by a most singular Prosecution, Endeavoring, to Despossess him, Even of Them too, by drawing a False Idea In the Way, and breeding Untruth among them? And, is if This were not Enough, Exasperating the Government against him, under the Pretence of *Friendship and Advice*, and the Example of your own *Prudence and Criminating Compliances*?

You are mistaken, Sir, to Imagin that you can Come at the End of your Accomplish'd Malice this Way; It will render you but the more Odious to the World; And His Sincerity the more, at least, to be Pity'd, Even by Those who are the most distant from him In Opinion; It will *Blow the Edge* of his most Embitter'd Enemies Malice, who will look on him to be, not so *dangerous* A Person as your Complying-self; or that He would *dare* to do a *base, dishonest Action*, even tho' he could Gain your Principality, and *Cluep'd Preference* by the Bargain.

And It will Rather preserve Him Sacred to us; whom you shall never by (the Help and Grace of God assisting us)

be Able to Seduce into your Laps'd State with you.

We have thought our selves Bound to say thus much, In Abhorrence to your Unjust Proceedings against Him, who is not In a Condition to Answer for Himself, to Let you know our Mind and Reasons, why we Cannot join with You, In your Un-scriptural Way ; He is our Minister, Given us, and set over us, as our Governor and Pastor, by the Providence of God. And therefore 'tis with Him Alone, As our Head and Rightful Rector, that we can Enjoy the Rites of our Religion.

Our Living is Full, in Him, and you are but A Second and A Lapsed Invader Among us : For every Orthodox Minister of Christ, Due, and Canonically Invested In a Benefice, is, (Under His Episcopal Superior,) Himself, A Governor In the Catholick Principality of Christ ; And That Principality is Superior to All other Power whatsoever, Both of Earth and Hell ; * And what-

* Nec Posse Quenquam Contra Episcopos & Sacerdotes Usurpare sibi aliquid, quod non sit sui iuri & Potestatis. Cyp. Ep. p. 308. Ox. Ed.

ever

ever Power, Beneath It, Presumes to Infringe Upon it, It Becomes A Spiritual Wickedness, be it In what Place it will ; And He who Intrudes Into it, Upon Any Secular Authority, is an Usurper of Another's Right, Of a most Sacred Jurisdiction, to which No Human Power Can give him Any Right or Title to Claim by.

Upon which Account That most Orthodox Father, tells us, that * 'tis an amazing Thing, yea, And what ought to Raise the Indignation of Every Man, and to be Infinitely Lamented, that There should be such Men Living, who Pretend to the Principles of Christianity, and at the same time, by their Schismatical Intrusions, do promote the Cause of Antichrist ; that such Prevaricators, with the Faith, and Prodigies of the Church of God, should dare to set Themselves up, and Thrust themselves within the Walls of the

* Illud Mirandum Es, Imd Indignandum potius, & dolendum Christianos Antichristi. Afflere, & Prevaricatores Fidei, atque Ecclesias Prodigios, Insipiens Ecclesias Centra Ecclesiam stare. Ibid Ep. p. 294.

*Church, to Ruin and Undermine it by
their Schismatical Communions !*

St. Cyprian was, Undoubtedly, A just Maintainer of Those Principles, which you have forsaken : And Were He Alive to see How you have Broken Into The Church of God, He would have told you that you are One *Out of the Ark of Christ's Church*, and who-ever Communicates with you is In *the same Condition*; And that These shall perish, as Those of the old World did, Out of Noah's; And that Under These Circumstances, you Cannot be Ignorant how you † Prophane the Altar of God; And Involve, Not only your self, but Every Soul that Holds Fellowship, In your Ministration, In the same ^{*} Sacreligious Wickedness, that Corah did.

* Ecclesia Arca Noe ; Quicunque In Ecclesia cum Chitico non sunt, foris peribunt ; † Altaria profani ponentes, sunt * Pari Scelere Sacrilegi (ut Corah) Cyp. Ep. p. 324. Et Eisdem quas & Illis penas daturi cum His qui sibi Consentient : Secundum Quod Etiam tunc Illorum Particeps & Fautores pariter cum Eis perirent ibid.

You know, what the Sin of * Corah, and Dathan, and Abiram was ; that They Pretended by a *Lay Authority*, to Usurp upon Moses, and upon Aaron's Sacred Officer, and they Drew a Multitude of poor Souls after them, and seduc'd them into their Schism and their Destruction, with them ; They Presum'd upon Aaron's Holy Place, And Licens'd themselves, and Got Institution and Induction into the House of God, and Offer'd their Prophane Sacrifice before God, without That Divine Commission which God had A pointed ; and Not Man, by Any Human Statute ; And, therefore, They All Perish'd together In the * Gainsaying of Corah ; They were Smote from Heaven, and the Judgment of God overtook them ; They were Cut off from among the Living, by a stroke of Vengeance, from That God whom they had so provoked to Anger by their sacrilege, when † The Earth Opened and Swallowed them

* Corah, Dathan, &c. Sacrificandi sibi Licentiam Usurpare Conati sunt : Nec Aufsi tamen quod Illicitè sunt Impunè fecerunt. Ibid p. 308.

† Psalm 106. 17.

* Jude 11.

*up Alive, and they went together Quick
Into the Grave.*

And You, that know all this so Well,
How are you not Afraid to Approach that
Sacred Altar you have *Usurp'd?* Left
God, In his Indignation against you,
should Open the *Graves*, over which you
stand, when you Minister your Impure
Sacrifice, at That Place ; We Cannot for-
bear, whenever we see you standing
There, and Offering up your vain Ob-
lation, to think how you are doing the
Work of Corab, and turning that *Cup of*
Blessing Into a *Vial of God's Wrath* !

When you Undertake the Sacred Of-
fice of Baptism upon our Children,
whereby, were it perform'd under a just
and due Authority, their Original Guilt
would be Wash'd away, and Themselves
New Born, and Become from *Children*
of Wrath, Into a *State of Grace* ; and *
An Addition to the Number of the Elect of
God ; But because you are one, *Without*,
In the Sense of the Church you Of-

* *Qui verè Baptisantur Complet Ecclesias numerum.* Cyp. Ep. p. 325.

ciate to our *Unspeakable Sorrow*; For Your Baptism is No Baptism; you Baptise Indeed with Water, But it is without the Spirit; And He that is not born again with the Holy Ghost, also, shall not Enter Into the Kingdom of God. So the Saviour of the World has positively declared. Wherefore you put us in mind of *Those Sons of Aaron* who put + *Strange Fire* upon God's Altar, and whose Punishment is In Reserve, and Visits All Those Ministers In Schism, who, as the Orthodox Express it, Sprinkle, not Sanctified, but strange Water, under a *False Baptism*, which is without the * Power of the Holy Ghost; and has therefore, no more than the Bare Species and Form of a *Sacrament*, But none of the *Divine Efficacy* and *Power* of the Spirit of God in it, However, you

* &c. John 3. 5.

† *Fili etiam Aaron qui alienum ignem in altari imposuerunt, in confectu statim domini indignantis extincti sunt; quod supplicium manet eos qui alienam aquam baptismi inferunt falso.* Ibid p. 308.

* *Schismatici eti baptizati, spiritum sanctum non habent.* St. Aug. Tom. 5. p. 1094. per Bened.

may Deceive and Flatter your Disciples,
when you would Perswade them to
peach you.

But God forbid that we should Listen
to your Voice ; who are making such a
Refit, In the Church of Christ ; who
have gone so far out of the way, and
made such Irregular Steps, to bring your
Self Into A Capacity to vex the Church,
and to destroy its Unity ; who are got so
far out of the Pale of it, as to Enervate,
and Render absolutely Ineffectual, the
Power of the Holy Ghost, with which
you was once * Anointed, if Ever you
was Rightfully Consecrated into the Ho-
ly Priesthood.

For the Schism which you, Now, Main-
tain, Not only gives a Wound to the Bo-
dy of the Catholick Church, But it
Wounds and Destroys your self, as A
Priest of the Holy Bishop of our Souls ;
It makes you as the + Filth and Excre-
ment, As A very Dung-bil of the Church of
Christ, a Mere Caput Mortuum, Whole

* 2 Cor. 1. 21. + Schismata Schismar, Di-
cora Ecclesiar. St. Aug. Tom. 5. p. 1032.

Efficacious Virtue is *Totally Extinguish'd*; it deprives you of that Sanction without which, the **Priesthood Itself** has **No Being**; So that you have no more *A Power to * Heal That that is Broken*; to *Quicken poor Mortals, who are + Dead In Trespasses and Sins*; Because He who separates Himself from the Orthodoxy and Charity of the Catholick Church, Divests Himself of that Influence and Inspiration of the Holy Ghost, without which the **Priesthood Itself** is *** Extricatae and Null**; And such a One has No Gospel Authority to sow the Seeds of Salvation, to Preserve or to Procure the Health of Souls; to Baptise Into a New Creature; nor to Bind or Loose; to Sentence the Incorrigible, or to Relieve the Wounded Spirit.

* Zech. 18. 16.

† Eph. 2. 1.

* Foris autem nec Ligani aliquid posse nec Solvi St. Gyp. Ep. p. 308. Declarat Dominus In Evangelico suo, per Eos solos Peccata posse dimitti, Qui habeant Spiritum Sanctum — Foris Cuncti Schismatici Non habent Spiritum Sanctum, — Manifestum est nec Remissionem Peccatorum dari per eos posse, quos, Confiteret, Spiritum Sanctum non habere. Ibid. p. 297.

Thus

Thus, Sir, we have given you our Reasons why we Can't submit to your Rectory and Communion; For tho' you are Come among us, and have Thrust your self upon us, with the *Craft* of *A Time-server*, and the *Strength* and *Violence* of the *Arm of Flesh*; In which you *Trust*; yet you are *A Mercenary*, and have Stamp'd upon you, Every *Character*, which our Blessed Saviour, has design'd and signified of *A Wolf In Shepherd's Clothing*, and Commanded Every Soul within his Fold, to Observe and Avoid; upon the *severest Penalties*, Even unto *Damnation*.

And, After All these Notices of our Blessed Lord, such Evident Tokens of *A False Priest*, and *An Impostor*, as it were Impossible for Any One, who Will but Open his Eyes, and not Harden his Heart against the Truth, not to Know and *Distinguish* Him from the *Rightful One*; should we not be *Inexcusable*, In *Seeing not to See*, and In *Hearing not to Understand*; But Wilfully and Rashly, and In *Defiance* to the plainest Convictions of the *Gospel*, to forsake the True Pastor

of our Souls, and Run Into the
Ways of the *Wolf*.

If there be any Truth In what the
Apostles, and the *Christian Patriarchs*
have told us, Our Strict Adherence to
Our Proper and *Rightful Guide*, is to be
understood by That,* *Christian Charity*,
and that *Bond of Peace*, *In the Unity of*
the Divine Spirit, which whosoever hath
not, All his Other Works of Faith and
Righteousness would be *Nothing Worth*,
Nor of any more Avail or Merit, In the
Sight of God, than a sounding *Brass*, or
Tinkling Cymbal; And, though a Man
were to do all other Works of Right-
eousness, and *Sell All he has In the*
World, and give it to feed the Poor, and
his Body to be Burnt; that is, if Any
One, should Really Profess All the Ar-
ticles of the Christian Faith, and suffer
Martyrdom for the sake of 'em, yet still, if
He hath not this Charity, if He is a *Scif-*
netick, and by any Heterodox Practice,
shall disturb the Churches Peace and U-

* 1 Corinthians 13. 1,3.

nity, and Make any Rent Thereby, His
Very Martyrdom for the Faith, shall no
 Profit Him, says St. Paul; It shall * sig-
 nify nothing, say St. Cyprian, and the
 Rest.

What a Voice is yours then, Dr. Ship-
 pen, which Calls us thus out of our Way
 to God and Happiness? What an *Ignis
 Fatuus* are you, (Instead of being a *Burn-
 ing* and a *Shining Light* among us,) to
 Bewilder us, and Lead us to the Gates of
 Sorrow and Lamentation? To Resist
 this Unity of the Church, and to Har-
 den our selves against our own *Legal* and
Evangelical Director and *Sacrificer*, out
 of whose Communion, whatever we
 should pretend to do In Worship of our
 God, is, in Truth, No Better than a †
Blasphemy against His Majesty, Instead
 of an Acceptable Service; Yea, it is a
 Sin against the Holy Ghost, and Not to

* Tales Etiam si Occisi In Confessione Nominis
 fuerint, Macula ista Nec Sanguine Abluitur. St. Cyp.
 de Unit. Eccl. p. 81. Oxon. Edit.

† Unitati Ecclesiae Corde Impenitenti Resistere,
 Blasphemia est & Irremissibilis. St. Aug. Tom. 5.
 p. 402. Bened. Edit.

be forgiven : For Every Congregation that meets together, out of this Unity and Catholick Communion, they are A Conventicle of Corabites, they have not the * Spirit of God to give the Sanction to their Holy things, By which Alone the Remission of Sins is to be obtained; losomuch, that In the Resolution of the Antients, + If A Man has Offended His God, by any Mortal Sin, and is Really and Truly Become Penitent of his Transgression, yet his Repentance shall be no More Effectual or Prevalent with God, than that of Judas, so long as his Heart is Harden'd In so great a Sin as this of Continuing an Alien from the Cburch and Family of Christ; Because by this very single Abomination, He Sins against the Holy Ghost, and by that means, be be-

* Congregationes prater Ecclesiam, non habent Spiritum Sanctum, quo sit Remissio Peccatorum. Ibid p. 403.

+ Denique Si Quenquam, Extra Ecclesiam, suorum peniteat Peccatorum, & Hujus tanti Peccati quo Alienus est ab Ecclesia Dei, Cor Impenitens habeat, Cum Isto solo, verbum dicat Contra Spiritum Sanctum, quo Extraneus est ab Ecclesia, Quia accepit Hoc deum, ut In Ea, In Spiritu Sancto fiat Remissio Peccatorum. Aug. Tom. 5. p. 398.

comes A Stranger to the Common-wealth,
and the Israel of God, and Disfranchis'd
from the Church of Christ, In which alone
is the Temple and Habitation of the Holy
Ghost, which Great Gift the Church has
Received from Christ; that only within
the Pale of That, Remission of Sins Can
be obtained Even by the Strength, and
Power of That Divine Spirit.

* Every Sinful Creature, Under the
Weight of Each Mortal Sin, is Dead in the
Sight of God; But Especially and much
more are They so, whose Souls are press'd
down by the Weight of their habitual
Transgressions; These are, Like Lazarus
In his Sepulchre, Corrupting In their Sins:
And who shall deliver them, and Call
them Out of this Destruction, But that
Power where the Spirit of God dwells?
which is only in the Church of Christ.

This shews the Absolute Necessity of
Preserving this Sacred Peace and Unity
In the House of God; And the Irrepa-

* Mortuus est Autem Peccator, Maximè Ille,
Quem Moles Consuetudinis Premit: Quasi Sepultus
est Lazarus, &c. Ibid. Aug. p. 374;

able Danger and Destruction, of making
any Rents or Divisions Herein, by joining
in any other Strange Fellowship, or Counte-
nancing Any Impious Intruders In their
Usurpations; since Nothing is more plain,
than that God has Invested the true
Ministers of his Church with the Power
of the Holy Ghost to Remit Sins; But
*He * has taken it away from the Other.*

* Peccata Prius Ecclesiam Non dimittuntur: In
la Spiritu Dimitti Oportebat, Quo In Unum Eccle-
si Congregatur. p. 398.

L 3

THE

THE CONCLUSION.

THE Sum therefore of our Complaint and Resolution upon the whole Matter is This. In Confidence of The Truth of *The Gospel of Christ*, And Of The Authority of The Church; We, first, *Declare*; And, Then *Appeal* to The Great Judge, Both of The Living, and The Dead, Against You.

That, Whereas You have, by Unjust Ways, Contrary to The Laws of God, And The Canons of The Church, *Deprived* us of Our Rightful Pastor; And, Thereby, Taken from us, The Blessed Opportunities of The Benefits and Comforts of The Gospel-Ordinances, By ~~Ab~~truding Your self Upon Us, as A Sacrificer and A Guide; Therefore, that We May Wash Our Hands from The Guilt of Your Schism and *Usurpation*, We do Hereby Protest Against you, In The Face of Heaven, and Before All The World, As A *Sacrilegious Intruder*, Amongst us; And A *Disruber*, and An *Enemy* to Our Orthodox Communion: And Accordingly, We do, In The Most

Not Solemn Manner, Renounce Both your Person, and your Ministry, your Baptism, your Consecrations, your Absolutions, your Prayers, your Holding forth, and your Blessings, As A set of Ipsi Facto's, Null and void, In Themselves ; An Offence to God ; And, The Destruction of Those, who shall harken to Them.

We Also, In The Next Place, Exhort you ; We Adjure you, By The Living God, That you Presume No More to Disseminate our Solemn Services, By your Un-hallow'd Ministry Among us.

Neither Plunder us Any More, of That portion of God's Inheritance, which We are allotted to Pay to Our Proper and Appointed Minister, who is Commission'd, unto us, by The Power and Sanction of The Holy Ghost, and not by Act of Parliament, as you Pretend to be.

For, Be Assur'd, Dr. Skippes, that Whatever you shall Rob God of, By your Sacrilegious Force, of That which He has Spared, and Appropriated to His Own family, It will be A Canker Upon All you have ; It will Eat, for Ever, Into your Other Substance ; And, Even, Devour your Posterity ; The Issue of your Loins, If God should not for your Most Provoking and Aggravated Offence, Write you Childless.

And, As for ourselves, should We Agree to give you That which We Owe to God ;

L 4 should

Should We Surrender The Peculiars, The
Spotted Debt (which He has Otherwise De-
rived) to your Rapine; would Not This Be
to Abet you Against God? And Consequen-
tly to Involve Our selves In your Guilt, and
to Bring Down, from Heaven, The * Cur-
sing of a Curse, upon Our Own Heads?

Cease therefore to Seduce, And to Prey
upon us; And † Remember from whence you Are
Fallen; And Repent; And do your First Work;
For, Otherwise, God Will Remove you,
from Among The Living: And you shall be
No Longer, as One Making up the Shine of
Those who are † The Lights of the World;
For, † God Knows your Work; And Tho' you
May have A Name that you Live; (you know
the Meaning,) Yet Bebold you are Dead; your
Soul is as Much Corruption, In His Sight, as
your Body shall be when the Worms shall Feed
upon it.

We Wish you would Acquaint your Pro-
moter with This; And withal, Remind Him
also, That tho' God has shew'd, Him A
singular Instance of His Forbearance hither-
to, In sparing His Life, when He so Miracu-
lously Visited Dr. Newton, And smote Him
with The mortal Wound, Even with his
Sham-Excommunication within his Lips, which

* Malachi 3. 9.
† St. Matthew 5. 14.

† Revelations 2. 5.
† Revelations 3. 1.
he

he was going to Pronounce, Against The Orthodox and Reverend Mr. Orme, Only for saying his Prayers to His God ; Yet The Omnipotent Strength is not shortened ; God is but Lifting up his Hand Higher that The Blow may come with Greater Force upon Him, Unless He Makes Haste to Atone for His Abominable Tyranny and Sacilege Against us, In Contradiction and Defiance to the Sacred Canons and Constitutions of the Ecclesiastical Powers, By whose Determination He is An * Unjust Judge, * Who Neither Feareth God nor Regardeth Man ; But has Born down The Innocent, And is Crushing and Oppressing the Priests of The Living God By A Sacrilegious Violence, * Forbidden Both by Human and The Divine Laws and Gospel ; And, (By, what The Canon Calls, An + Intent Administration, Beneath the Character of so High A Function, as He has Assum'd, and to The Disgrace of it,) has Condemn'd and Wrong'd the Oppressed, without any Hearing or Conviction.

* *Justus Mediator non est. Qui, Uno Litigante, Et Altero Absente, Amborum Emergentes Lites Decidere non Formidat.* Corp. Jur. Can. Decret. pars 2. Q. 9. C. 12. Fol. 164. † *St. Luke 18. 2.*

* *Absens verò Nemo Judicetur, Quis Et Divinis, Et Humanis Hoc Prohibent Leges.* Ibid Decret. pars 1. Q. 9. C. 13. Fol. 164. † *Grave Satis est & Indecens, ut in Re Dubia Detur Sententia, &c.* Ibid Decret. pars 2. Q. 3. C. 74. Fol. 205.

And

And you are Climbing up, by These Dark
Steps, to your Promotion ; By The same
Back Stairs you Mount to your * *Sacrilegious*
Place ; And are doing That In which
There is as Much Guilt, as In Him who
has Rob'd A Church, or Stole The Sacred Vessels
from the Altar, and Made Spoil of the most Holy
Things.

Flatter not your self, that it will be of Any
Effectual Excuse for you, Either Before
God, or Man, to Pretend, as you do, that
you was Advis'd to your Precipitancy, and to
Commit This Great Iniquity, by your Cele-
brated Counsellor ; For, He has Explain'd
Himself too far, to be Concealed Any Longer :
His Authority has Cess'd to be of Weight
with Honest Men ; Amongst whom He has
lost All Esteem as A Man of (what We U-
sually Call) No Principle, i. e. of No steady
Honour, Conscience, or Sincerity, In Those
Articles of Truth or Justice, of which He
would be Believ'd to be A Patron, to Defend
Them.

Indeed, The Dishonour He has done to
the Bounty of his Late Royal Mistress, suffi-
ciently shew's the Lowness of his Spirit ; and

* *Sicut Qui Ecclesiam Dei vastat, & Ejus Prædia,
& Donaria Expollat, & Invadit, sit Sacrilegus ; sic &
ille Qui Ejus Sacerdotes Infestigatur, Sacrilegii Reus
Exigit. Corp. Jur. Can. Decret. pars 2. C. 11. Fol. 254-*

that

that He is but A Mean Original for you to Copy after : 'Tis Pity, but you should have, set Before you, A more Beautiful and Perfect Image, for your Imitation.

Therefore, tho' We are Winding up our Bottom, We will Un-ravel a Little, to shew you The *Distinction*, and what A vast *Dif-
ference* there is, Between the Souls of Men.

When Mr. Secretary H——, was dismiss'd from His Honourable Station, In which He had made so Considerable A Figure, He Never, yet, would Bend Under The Weight of his Disgrace ; The severest of his Enemies will not deny Him the *Virtues* of His *Hegnanimity* and *Fortitude* In his Most *Aba-
dn'd* Circumstances ; He was But little Gifted with The *Spirit* of *Doctring* ; And, Thou-
sands, who have Fed upon his Generosity, And That Noble Income of which He was Even Lavish to the *Meritorious*, will justify Him from making those Private Advantages Usual with Persons entrusted In his High Station ; And yet, Ill-provided as He was, He scorn'd to Give way, to the *Pressures* of his *Fallen Condition* ; Or by any Little Con-
descension, to support his Declining Fortunes ; But Rather Maintain'd The Grandeur of his Character, when He had nothing left of it but its Name, Even at The Expence of his own Private *Pattimony*, till The Tables Turn'd, (for He knew There must and will always be A Vicissitude of Things,) And He was

Mes

Resolved to his Former, or Rather, Brighten'd
Into A Greater Glory.

Tell us not of Any of his Mistakes ; 'Tis
Pity there should, Possibly, be A Blemish, In
Any Part of that Able Statesman's Life :
May That Great Genius Never Wander,
More, Out of The Way ! Rather, God Give,
that He may be Coop'd up, for Ever, where
He is, 'till He takes the Flight Into Those
Brighter Regions !

In Diametrical Opposition to This Migh-
tyminded-man, whose Soul Levels with the
Brightest of his Titles, Behold your Adviser
stooping Down, from the Throne of A Wise
Man, for A Paltry, Mercenary Fee, and Under
the Temptation of sorry Villages, Pleading,
for Vice, Against A suffering Clergy-man,
struggling, In The Midst of Persecution, for
His Religion, And The Pleader's own, Late,
Royal, Benefactress — Her Names-sake.

What Honour, then, Can you Expect ?
What Vindication ? What Health, or Nou-
rishment to your Reputation ? But Feeding
it upon the Steam, that Arises out of such
A Dunghill ! And Practising from The Results
of such vulgar Principles.

And what have you Gain'd by His Advice,
And How dearly Have you Purchas'd that
Little you have Got ? Little Indeed ; In Re-
spect to what you have Paid, And The * Ut-

* St. Matthew 5. 26.

*of Parting that The Judge Will, One Day,
Demand for it ! Under These Considerations,
where is your Advantage, After All ! And
what Mighty Prospects have you In Projec-
tion ! What is The † Hope of The Hypocrite
is He hath Gained, when God takes away his
Soul.*

How Infinitely Happier were it for you,
If you had A Heart to Trust God with your
Life, or Fortunes, In this World ; And to
Tread, along, within that * Strait Path, and
Narrow Way, that Leadeth Unto Life, Among
Those Few that find it ;

'Tis your Grand Mistake to Pursue the
Honours and Wealth of the World by such
Crooked Ways, as you are walking In ; As if
there were Nothing else, No Other Reward
to spur you on, In Quest of the ~~Stohlz~~
Gains of *Virtue and Religion* ; whereas, if you
dare Believe Him that Made you, God has
Provided, Even In *This World*, Recompence,
suitable, and Proportionable (or Rather that
Preponderates) to Our Christian Labors, and
Over-ballances all our Sufferings for *His Sake* !
What Else is to be Understood, Of That
* Hundred-fold Mention'd, By Our Royal

* Job 27. 8.

† St. Matthew 7. 14.

* Quid Autem Christus ? Meus Esto, & Vive In
Eternum : Contine Divitias illas temporarias, Ex Ego
tibi Centuplum Reponam in hoc seculo, & Vitam Æter-
num in Futuro. St. Cyp. De dup. Mart. p. 184. Oxon. Edit.

High-Priest, where He tells us, In full Assurance, that, * *Every One, that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for his Name's Sake, shall Receive an Hundred Fold;* and Besides that, shall not fail of † *That Future just Recompence of Reward, But shall Inherit Everlasting Life.*

Where there No Other Prospects of Gain, to The Faithful, Under this Present Scene of Things ; yet The Pledges of his Love, and other Blessings which God has Deposited In His Ark, and Entrusted In the Hands of The Leaders of His * *Little Flock,* to Dispense them Equally, and without Partiality, According to the Measures of A just Proportion ; These are, Each of them, A Prize, Worthy of Our Christian Labours, and the Utmost of our Losses.

For Here is The Center of our Unity and Communion with our God ; Free from the Designs of Worldly Men ; The Ruffings and Confusion of All Schismatical Assemblies. The Little Remnant, Faithful, and Enduring All Temptation, for the Cause of God, Cannot be suppos'd Actuated by Any Carnal Purposes, or the Influences of Passion, or

* St. Matthew 19. 29.

† Heb. 3. 2.

* St. Luke 12. 31.

Party-Differences; And The Divine Promises, to whom * The Care of the Church of God is Given, Cannot upon Any Consideration, Betray their Trust, or Respect the Persons of Men, But Their Faithfulness, and Goodness; Imitating God, (In All the Dispensations and Offices of Their Benedictions,) who, Renders, for The † Light Afflictions, of his Servants, Those ~~Wreathes~~^{Wreaths} of Glory, that are far More Exceeding and Eternal.

These are Subjects fit for the most Lofty Mind, and Towering Ambition to Aspire after; In which A Man can Never Excel, or Soar too High; nor Engage too far In Pursuit of them.

But Were the Expectations of a Christian to fall Short, here; Were He to be Deceived, of those Present Returns, which God has Entrusted In the Hands of Frail and Mortal Men, yet have we still, A * Strength held to Turn to, and Betake our selves, from the most sensible Instances, of whatever Pressure; we may be Call'd to Labor Under, for God's Sake; And That is from the Gracious Illapses, of That Divine, and Ever Blessed Spirit, The Holy Ghost, The Comforter; who Strengthens our Weakness, Sup-

* 1 Tim. 3. 5.

† 2 Cor. 4. 17.

* Zech. 9:16. A. +

ports our Frailty, Compassest our InfirmitieS, and turns All our Sorrows Into Joy, and the Unutterable Transports of Divine Fruition, In the Midft, and Acrimony of the moft severe Afflictions.

From Hence 'tis that we find such Pleasure In our Pain; such Abundance In our Wants; such Assurance In our Adversity; And such Exceeding Consolation In Our Undone State.

But you Are Deaf, as An Adder, to These Charms: Your Faith was not strong, and Living to your God, whom you have Forsaken, and Are Fallen away from Him; you Are One of The [†] Craftmen, Crying up your New, your ^{*} Great Diana, and you are Offering your Daily Sacrifice to your Canthip [†] God, *The Mammon of Unrighteousness* In Defiance of The Lord of Life; And In Open Rebellion againft His Holy, and Spiritual Kingdom.

And you are Come with the Forces of An Enemy Against us, to Destroy and Quench our Light, and to Lead us and Corrupt us Into The same Schism and Spiritual Michaelion with your self.

Under This Intolerable Oppression And Grievance We Lodge Our Plaint Against

in your Ministers, and Subjects, Before
the Judgment of our God.

And O Thou Most Righteous and Eternal
Judge ! * Incline thine Ear Unto Our Cry ; †
Open thine Eyes, O Lord, and See. * Behold, O
Lord, For We are in Distress ! Our Bowels are
Trembled, and Our Heart is Turned within us ! †
Hear the Tears of the Oppressed, that have No
Consoler ! On The Side of Our Oppressors there is
Never : But We have No Consoler.

* To God We would Commit our Cause ; For,
We Know that The Lord, will Maintain The
Cause of the Afflicted ; * O Thou, therefore, that
hast seen Our Wrong, Judge Them ! For Unto Thee
do we Complain In the Bitterness of our Souls ;
We Pour out Our Complaint before Thee !

† O God ! The Heathens Are Come into this
Inheritance ; Thy Holy Temple have They Des-
ecrated ! * The Beast Out of The Wood doth Waste
it ; And The Wild Beasts of the Field doth Dev-
our it. † They Have Polluted Thy People, for
Handfuls of Barley, and for Pieces of Bread, to
Slay the Souls that should Not Die, and to Save
the Souls Alive that should not Live by their
Lying to thy People that Hear their Lies ! * With
lies They have made the Heart of the Right-
eous sad ; And Strengthened the Hands of the

* Ps. 88. 8. † Ps. 37. * Ps. 7. † Lam. 1. 20.
* Ecc. 4. 1. † Job. 4. 8. * Ps. 148. 12. † Lam.
1. 19. Job 7. 11. † Ps. 142. 2. * Ps. 77. 15.
† Ps. 80. 13. † Isaiah 13. 19. † Ps. 22.

Wicked, that He should not Depart from his Wicked Way, by promising them Life : ¶ They Are fallen from Grace ! * There is A Conspiracy of Her Prophets, Like A Roaring Lion Ravishing the Prey ; They have Devoured Souls ; They have Taken the Treasure and Precious Things. ¶ Her Priests have violated thy Law, and have Profaned Thy Holy Things ; They have set No Difference Between The Holy and Profane, Neither have They shewed Difference Between the Unclean and the Clean.

* Remember Them, therefore, O God, Because They have Despised The Priest-hood, and The Command of the Priest-hood ; ¶ Because They have Despiled Thy Sanctuary, with their Detestable Things, and their Abominations, Therefore do Thou Diminish Them, Neither let thine Eye spare. * Behold How the Workers of Iniquity Beare Themselves ! And Afflict Thine Heritage ! ¶ They have Made Thine Heritage An Abomination ! * They are Near in their Mouth, but Far from their Reins.

¶ O Lord Behold Our Affliction, For The Enemy hath Magnified Himself ; * The Adversary hath spread out his Hands upon All Her Pleasant Places ; The Heathen hath Entered into His Sanctuary, whom Thou didst Command that They should not Enter into Thy Congregation.

* Gen. 5. 4. * Ch. 22. 25. ¶ P. 26. * Neh.
13. 29. ¶ Ezek. 5. 13. * Pf. 94. 4. 5. ¶ Jer. 2. 7.
* Ch. 12. 2. ¶ Lam. 1. 9. * P. 10. ¶ The

† The Princes of The Sanctuary are Dismis-
ed, and Thou Hast Given Up Jacob to The
Wise, and Israel to Reproaches : * We Are Con-
demned Because we have heard Reproach ;
Shame Hath Covered our Faces ; For, Strangers
are Come Into The Sanctuary of The Lord's House.

† Thou Hast Forsaken Thine House, Thou Hast
left Thine Heritage ; And Hast Given The
Dearly Beloved of Thy Soul Into The Hands of
thy Enemies.

* Now, therefore, O ! Our God, Hear The
Prayer of thy Servants, and their Supplications ;
and Cause Thy Face to Shine upon Thy Sanctu-
ary, that is Desolate, for the Lord's sake ! † O
Lord, According to All thy Righteousness, We
Meet Thee, Let thine Anger and Thy Fury be
Turned Away from Thy Holy Mountain : Because
of Our Sins, and the Iniquity of Our Fathers,
Thy People are Become A Reproach to All that
are About us.

* Who is A God Like Unto Thee that Pardoneth
Iniquity ; And passeth by, The Transgression of The
Remnant of His Heritage ! He Retaineth not his
Anger for Ever ; Because He Delighteth in Mercy.

† Spare Thy People O Lord, and Give not
Thy Heritage to Reproach ! * tho' Thou stay us
a will We Trust In Thee ! † Cursed Be The
Man that Trusteth in Man, and whose Heart
Departeth from the Lord.

† II. 43. 28. * IL 51. 51. † Jer. 12. 7. * Dan.
11. † V. 16. * Macc. 7. 18. † Joel. 2. 17.
Job 13. 15. † Jer. 17. 5. † O

† O God How Long shall The Adversary reproach ! * Why withdrawest Thou Thine Hand ?
Forget Not The Congregation of Thy Poor for Ever.

* Plead with Them for Thy People, and for
Thy Heritage, O Lord, whom They have sac-
cered. † Give Them According to their Deeds,
And According to the Wickedness of their Endan-
gers; Give Them after the Work of their Hands
Render to them their Desert. * Let the Lying
Lips be put to Silence, which speak Grievous
Things, Proudly, and Contumeliously against the
Righteous. † And Let them Know that God
Ruleth in Jacob, unto the Ends of the Earth.

* Deliver us from the Workers of Iniquity; and
save us from Bloody Men.

† Ah! Lord God ! Wilt Thou Make A full
Cessation of the Mennance of Israel ! Be There now
* as A Little Sanctuary ! That We may † Take
away, All The Detestable Things Thereof, And
All The Abominations thereof, from Thence ; Then
* Thou Mayst be Our God.

† And, Our Head, Being Lifted above Our
Enemies, Round About us, We will Offer In Thy
Tabernacle, Sacrifices of Joy ; We will sing ; We
will sing Praises Unto the Lord.

* Then Israel shall Rejoice In Him that Maketh
Him ; And The Children of Zion shall be Jovial
In their King.

† Ps. 74. 10. * V. 11. † V. 19. * Joel 3. 2. ¶ V.
28. 4. * Ps. 31. 16. † Ps. 59. 13. * Ps. 59. 2. ¶ Eccles.
11. 13. * V. 16. † V. 18. * V. 20. † Ps. 27. 6. ¶ Ps. 144. 1.

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